

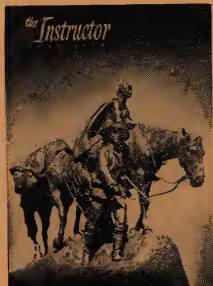
the Instructor

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the Instructor

MAY, 1954
Volume 89 Number 5



OUR COVER

IN commemoration of Mother's Day, we present a picture of A. Philmister Proctor's statue entitled "The Pioneer Mother." This tribute to a pioneer mother was presented to the people of Kansas City, Mo., by Howard Vander.

Among the many appealing features of the group will be noted a spirit of faith and resolution; another is the trust and devotion reflected in the face of the young mother, cradling her baby against the hardships of the journey. Even the horses—superbly modeled—add to the feeling of purpose and anticipation. These travelers are no aimless wanderers. They move confidently and courageously toward their Promised Land.

As trappers, explorers, and adventurers, men have always been lured by the wilderness and the far horizon. But here, the young wife and mother rides at her husband's side, that she may share with him the hazards of the new enterprise.

Engraved on the pedestal of the monument are the words of Ruth of Moab:

"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." (Ruth 1:16.)

Photo is by Harold M. Lambart.
—K.S.B.

The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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THE DESERET SUNDAY SCHOOL UNION

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PRESIDENT MCKAY'S PAGE

A Tribute to Motherhood

MOTHERHOOD is the greatest potential influence either for good or ill in human life. The mother's image is the first that stamps itself on the unwritten page of the young child's mind. It is her caress that first awakens a sense of security; her kiss, the first realization of affection; her sympathy and tenderness, the first assurance that there is love in the world.

True, there comes a time when father takes his place as exemplar and hero of the growing boy, and in the latter's budding ambition to develop manly traits, he outwardly seems to turn from the more gentle and tender virtues engendered by his mother. Yet that ever-directing and restraining influence implanted during the first years of his childhood linger with him and permeate his thoughts and memory as distinctively as perfume clings to each particular flower.

Mother's Influence—A Safeguard

In more than one instance in the life of fiery youth, this lingering influence has proved a safeguard in the hour of temptation—an influence greater in its restraining power than the threat of the law of the land, the ostracism of society, or the fear of violating a command of God. In a moment of youthful recklessness the youth might defy one or all of these forces, and do what his hot blood bade, but at the critical moment, the flash of a mother's confiding trust, the realization of her sorrow if he fails, to be true to it have given him power to refrain from indulgence that might blight his entire career. Thus

*"The mother, in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who
would be a savage
But for her gentle cares, a Christian man.
Then crown her Queen o' the world."*

Motherhood consists of three principal attributes or qualities; namely:

1. The power to bear, 2. The ability to rear,
3. The gift to love.

Some women there are who possess only the first, and who, therefore, are unworthy the name of mother. Selfishly, passionately, they have expressed themselves as others of their kind on the low plane of physical life, scorning the responsibility to sacrifice for and to rear their offspring, choking the fountain of love by self-indulgence and the willful neglect of their children.

In contrast, there are other women who, denied the power to bear children, adopt some as their own, rear them with an ability characteristic of and inherent in true womanhood, and fill the lives of their darlings with a love that only the yearning soul of such a mother can know. Such are true mothers, indeed, though part of the experience of motherhood be denied them!

The Noblest Calling

This ability and willingness properly to rear children, the gift of love, and eagerness, yes, longing to express it in soul development, make motherhood the noblest office or calling in the world. It is the greatest of all professions, the most beautiful of all arts. She who can paint a masterpiece or write a book that will influence millions deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through the ages long after paintings shall have faded, and books and statues shall have decayed or shall have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity, endowing with immortality eternal spirits, she is copartner with the Creator Himself.

Womanhood, therefore, should be intelligent and pure because it is the living life-fountain from which flows the stream of humanity. She who would pollute that stream by tobacco, poisonous drugs, or by germs that would shackle the unborn, is untrue to her sex and an enemy to the strength and perpetuity of the race.

On the other hand it is every mother's duty and should be every mother's inspiration and supreme joy to make it possible for her children to pay her the tribute that you and I, in the words of the Prince, can pay to our mothers:

"She of whom you speak,
My mother, looks as whole as
some serene
Creation minted in the golden
moods
Of sovereign artists; not a
thought, a touch,
But pure as lines of green that
streak the white
Of the first snowdrop's inner
leaves.

"Happy he
With such a mother; faith in
womankind
Beats with his blood, and trust
in all things high
Comes easy to him, and though
he trip and fall
He shall not bind his soul with
clay."

—The Princess, Tennyson.

Laws Require Training

The laws of life and the revealed word of God combine in placing upon motherhood and fatherhood the responsibility of giving to children not only a pure unshackled birth, but also a training in faith and uprightness. They are to be taught "to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old." To those who neglect this in precept and example, "the sin be upon the heads of the parents." (Doctrine and Covenants 68: 25.)

God give the world today, intelligent, devoted, faith-engendering mothers!



Typifying an ideal mother, Emma Ray Riggs McKay, wife of President McKay, was selected as "Mother of the Year" for Utah.

The Woman I Want To Be¹

By Shirlene Carlson

"WHO shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; . . ."

(Psalm 24:3, 4.)



Shirlene Carlson

To me this stands for the woman I want to be. To be a good woman is far greater to me than worldly riches, beauty or fame.

I'd like to be able to take the word woman and let it be a guide or motto for me. Here is the way that I would do it:

W—This letter would stand as a reminder to keep the *Word of Wisdom* so that I might have a strong, healthy body and a clear mind to receive the blessings of this wisdom.

¹24-minute talk given at a recent Oquirrh Stake Quarterly Conference by Shirlene Carlson, a member of the Hercules Ward.

O—I'd obey the principles of the Gospel. I'd love the Lord and keep his commandments that I might have peace of mind through obedience.

M—I'd live so that I could be married in the temple. To me this would be riches, beauty and fame combined: to know that the man I love would be mine forever; that the children I hope to have would be sealed to us for eternity; that I, too, might be as good a mother as my mother has been to me.

A—To always answer the call of service in the Church, would make me a better woman and more worthy to "ascend into the hill of the Lord."

N—I'd never cease to learn more about the Gospel. I'd increase my knowledge that I might be able to teach by precept as well as example, and never forget the woman I'd like to be.

I'd remember the old adage, "The hand that rocks the cradle rules the world." I'd like to live so that my hand might be firm but tender. Also I'd remember these lines from a poem:

"I have to live with myself, and so I want to be fit for myself to know; I want to go out with my head erect, I want to deserve all men's respect; I never can hide myself from me, I see what others may never see, I never can fool myself—and so, Whatever happens, I want to be Self-respecting and conscience free."²

—Edgar A. Guest.

With all these guides to help me I hope I can grow to be the woman I want to be. I know temptations are great for the youth of today. We have been told to trust in the Lord and not lean on our own understanding.

²From collected verse of Edgar A. Guest. Copyright 1934, used by permission of the Reilly & Lei Co., Chicago.

FROM David learn to give thanks for everything. Every furrow in the Book of Psalms is sown with the seeds of thanksgiving.

—Jeremy Taylor.

TRUTH and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood.

—Cudworth.

I would not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.

—Luther.

Should We Stand To Sing?

Stand to Rest

Q. Which is the right practice: to stand or remain seated while singing Sunday School songs?
—East Rigby (Idaho) Stake.

A. The recommendation is to remain seated, unless standing while singing is desirable as a rest exercise in the middle of a lengthy service.

• • •

An Assistant Coordinator?

Q. Is it all right to have an assistant coordinator of Junior Sunday School?

—Lakeview (Utah) Stake.

A. The General Board recommends that there be no assistant or assistants. Often when there is an assistant, there is a temptation to "you take charge this Sunday, and I shall next Sunday," with absenteeism sometimes resulting. There is also the tendency for the Junior Sunday School to become an independent organization, rather than a part of the whole Sunday School as it should be. Rather than having an assistant, it is recommended that the coordinator appoint one of the Junior Sunday School teachers to take charge when the coordinator must be absent.

Who Interviews Prospect?

Q. Who should interview a prospective Sunday School teacher after his name has been approved—the ward bishop (or branch president) or Sunday School superintendent?

—Tacoma (Washington) Stake.

A. It is the bishop's as well as the Sunday School superintendent's responsibility. The superintendent might help the bishop in making the initial call by providing him with a list of responsibilities of Sunday School teachers, such as: systematic use of the lesson manual, teacher's supplement, *The Instructor*, and be a regular attender at union meeting, faculty meeting, prayer meeting, and Sunday School, and be an exemplar of Latter-day Saint living to his pupils.

• • •

Which Hand for Sacrament?

Q. With which hand should we partake of the sacrament?

—East Rigby (Idaho) Stake.

A. While it is customary to partake of the sacrament with the right hand, there is no scriptural word concerning it. Should a person take the sacrament with the left hand, it

is not advisable for the deacon passing the sacrament to make any comment.

• • •

Non-LDS Teachers

Q. Is it all right to invite teaching specialists who are not members of the Church to give presentations at a special institute we are organizing in our stake?

—Highland (Salt Lake City) Stake.

A. The General Board certainly does not believe that Latter-day Saints have a monopoly on all teaching knowledge. Much help can be gleaned from others. However, experience leads the General Board to recommend that non-members of the Church be not invited to give presentations at special institutes, union meetings, or faculty meetings. While such specialists may be well versed in teaching techniques, they are not familiar with Latter-day Saint Sunday School procedures. As a result, sometimes suggestions have been given by non-member instructors that have been contrary to our procedures.

EDITOR'S NOTE: If you have a question on Sunday School procedure, submit it to your stake or mission superintendency. If this superintendency would like more information regarding the query, then it should be directed to: Question Box, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

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Two Church leaders were sustained in new callings at the morning session of the 124th Annual Conference, Tuesday, April 6, 1954. Elder George Q. Morris was named an apostle, and Elder Sterling W. Sill became an assistant to the Council of the Twelve.

Elder Morris' statement, "I put my Church work first . . ." is an accurate summation of the service typifying both authorities. They have answered to the letter their callings and been splendid in service. Elder Sill has made great contributions to the Sunday School cause as a General Board member.

That a Sunday School teacher may have additional enrichment material and character developing illustrations for classroom discussion, here are a few glimpses of Elder Morris and Elder Sill:

To Serve on Council of the Twelve:

ELDER GEORGE Q. MORRIS

Of Quiet Consistency

To me, Elder George Q. Morris is a symbol of quiet consistency. One of my

Very solemnly, to an audience that listened to every word, Elder Morris said in substance: "When a man is assigned to the leadership of boys, he should look after them as carefully as a banker looks after his dollars. Surely a boy is worth more than a dollar. We should not lose one of them."

—John D. Giles,
Lifelong Friend and Business
Manager, IMPROVEMENT ERA.

• • •

With Patience and Good Humor

PATIENCE and good humor are two of Elder George Q. Morris' outstanding characteristics. He displayed these virtues often in his daily activities. Take, in example, one day when a hurried, official trip to Logan, Utah, was scheduled.

On being assured that the automobile he was about to drive had been filled with gasoline and serviced for the trip north, Elder Morris departed keeping an eye on his watch to assure a prompt arrival. He maintained his schedule until about 12

miles from Wellsville. There his engine ceased running. Stopping beside the road, he contemplated his next move.

Not thoroughly understanding complex mechanisms of modern cars and remembering the assurances of the service station attendant about the car being ready for a trip, he hailed a passing motorist and arranged to have a tow to a garage. Assistance was given as requested.

At the garage, a mechanic suggested that the ignition system had failed. New parts were added, and the whole electrical system was checked. But the engine did not run, and Elder Morris examined his time-piece with concern.

Then the mechanic blamed a defective carburetor, which was torn down and rebuilt with new parts. Still the engine would not "turn over." Time was becoming scarce. Elder Morris suggested that perhaps there was no fuel. On an examination, the tank proved to be dry. (The gasoline gauge had not operated during the trip.)

Displaying his keen sense of humor and patience, Elder Morris had the car's tank

All Else Became Secondary

most fixed impressions of him is his frequent and purposeful walking between his business—Elias Morris & Sons Co., east of Second East on South Temple Street in Salt Lake City—and the Mutual Improvement Association or Improvement Era offices.

We often wondered how a man with an active and complex business could always come when we called. I cannot recall the time when he excused himself to care for his own affairs. It seems that long ago he decided what was most important—and all else he has considered as secondary. He has walked in his own unhurried way, no matter who walked with him.

—Elder Richard L. Evans,
Member of the Council of the Twelve,
and Editor of THE IMPROVEMENT ERA.

• • •

Boys vs. Dollars

WHEN George Q. Morris became a member of the Council of the Twelve, one of the best friends boys of the Church have ever had entered the highest councils of the Church. His interest in and concern for welfare of boys of the Church has extended and developed for more than fifty years.

The interest of Elder Morris in boys has not in any way diminished his concern for girls of the Church, but several of his appointments have directed his attention to the special welfare of boys.

A few years ago, Elder Morris was one of a group of five Church leaders who went to nearly every part of the Church for the purpose of stimulating interest in our Boy Scout program. This group was called "The Flying Squadron."

At a big meeting in Los Angeles, Elder Morris impressed the hundreds of men who were gathered there when he expressed his opinion of the responsibility of men who were selected as leaders of boys.



Elder George Q. Morris

filled, paid an embarrassed mechanic and departed in good spirits. By being patient and pleasant, Elder George Q. Morris had lived a sermon.

—Clyde R. Stark,
Friend, as Told to Asst. Editor.

"Do Not Compromise"

"Do not compromise, postpone or rationalize. Do your duty, for a fullness of diligence equals a fullness of joy." These had been the wise and counseling words of Eastern States Mission President George Q. Morris to his missionaries. They can testify that Elder Morris has never compromised, postponed or rationalized. His diligence has been lifelong, and we all glory in the fullness of his joy today.

As a member of his mission staff, which he affectionately termed his "mission home family," I was privileged to share in his everyday living. Those of us who served him are grateful for the enriching experience. We knelt with him in prayer; traveled long hours together in all kinds of weather; listened to him preach the Gospel of Jesus Christ in rented halls, in tiny country churches and in some of the elegant chapels of the eastern country.

We sought his counsel and advice in troubled moments; heard him bear fervent testimony in the hush of the Sacred Grove; marveled at his organizing ability. We were touched by his faith in us; we were awed by his unflinching discernment; we loved him dearly.

In all instances President Morris displayed dignity, gentleness and strength. It has been said that there is nothing so strong as gentleness and there is nothing so gentle as real strength. George Q. Morris had real strength.

Some months after he was sustained as Assistant to the Council of the Twelve, he was called to leave the mission field and return to Salt Lake City.

Men and women from all walks of life came to the mission mansion on Fifth Avenue in New York City to pay him tribute and bid him farewell. One of these men was Dr. Arthur A. Schuck, renowned national executive of The Boy Scouts of America. Dr. Schuck has an important responsibility as a layman in his own Protestant church. On this particular night he had asked to be excused from his own church duties that he might pay tribute to President Morris. Dr. Schuck acknowledged this fact as he rose to speak.

Of him Dr. Schuck said: "Anyone who comes in touch with Elder Morris feels close to God because of the nearness of God to George Q. Morris."

—Helen Beth Henriksen,
Secretary-Treasurer, Primary Assn.

Work of the Lord Foremost

Truly Elder George Q. Morris is one of God's chosen servants. We who have the privilege of working for and with Elder George Q. Morris and of enjoying the influence of his spirituality know that. His firm testimony of the truthfulness of the Gospel of Jesus Christ is expressed in his devotion and service. The work of the Lord has been foremost in his life. In his quiet and unassuming manner he cheerfully accepts the challenge of every assign-

ment given him, and he always finds time for anyone seeking counsel, advice or comfort.

We in the Church offices rejoice in his new assignment.

—Mickey Ashdown,
Secretary to Elder Morris.

ABOUT ELDER GEORGE Q. MORRIS

ELDER GEORGE Q. MORRIS, assistant to the Council of the Twelve, was sustained as a member of the Twelve during the 124th Annual Conference, Tuesday, April 6, 1954. He had served as an assistant since Oct., 1951.

From 1937 to 1948, he was General Superintendent of the Young Men's Mutual Improvement Association. Prior to that time he had been a counselor in the general superintendency. In 1947, during the centennial year, he was chairman of the "This Is the Place" Monument Commission.

His long Church service includes: counselor in the presidency of Ensign Stake; bishop of the Fourteenth Ward, Salt Lake Stake, from 1914 to 1924; member of the Y.M.I.A. general board, 1924 to 1931; bishop's counselor in Fourteenth Ward from 1908 to 1913; mission to England, 1899 to 1902; and superintendent of Salt Lake Stake Y.M.I.A. for over four years, starting in 1904.

He was born Feb. 20, 1874 in Salt Lake City, Utah. In 1905 he married Emma Ramsey; they have three daughters. At present he is president and general manager of Elias Morris and Sons. His affiliations include: Community Chest, Sons of the Utah Pioneers, Salt Lake Chamber of Commerce, Utah Pioneer Trails Association and the Travelers' Aid Society.

To Assist the Twelve:

ELDER STERLING W. SILL

A Man of Energy

ELDER STERLING W. SILL is a man of tremendous energy and enthusiasm. Once he has joined a cause he is impatient to start on it and tireless in working for it until the job is completed. Having the instincts and training of a successful sales

man, he is hard to discourage and relentless in pursuing his purposes. One of the tests of his tenacity was in connection with the organization of Garden Park Ward, of which he was the first Bishop and I, a counselor, in 1936. Within the boundaries of the new ward there was but one site suitable for a meetinghouse—and that site was definitely "not for sale to the Mormons." The next 18 months saw Bishop Sill and his associates waging a vigorous, and often discouraging, campaign to acquire this land—with final success crowning their efforts. In the following 12 months the beautiful Garden Park Ward meetinghouse was built, paid for, and dedicated—on Easter Sunday to Easter Sunday—behind the same driving enthusiasm of Bishop Sill.

A more recent example of Elder Sill's

Elder Sterling W. Sill

tenacity of purpose and dedication to a commitment was the raising of nearly \$300,000 for the University of Utah Family Life Center which was recently named for him. Accomplishment of this job required more than 900 personal interviews with men and women who were invited to join Sterling Sill in contributing of their means to build and equip this structure which is unique among America's colleges and universities.

One of Elder Sill's greatest assets is his capacity for self-improvement. His formal college training was abruptly broken off when he was still a young man, but he has since become a prodigious reader and insatiable scholar.

Last June the University of Utah recognized his educational achievements and his great service to community and state by conferring upon him one of its highest honors: the honorary degree of Doctor of Laws. In bestowing this degree, one of his associates, a non-Mormon, paid appropriate tribute from which we quote these significant phrases:

"Genuine interest in the welfare of his fellow men . . . active pursuit of knowledge outside his professional field . . . his Christian ideal to speak and live the truth . . . his unique ability to attract the friendship and good will of his associates irrespective of race, creed, or condition . . . humanitarian, benefactor, philanthropist, and public-spirited citizen . . ."

—David W. Evans,
President and General Manager,
Evans Advertising Agency.

His Indomitable Will

"To will is a great thing . . . action and work usually follow will. Will opens the door—work passes the door and is almost always followed by success."

(Concluded on page 136.)

ABOUT STERLING W. SILL

To fill the position left vacant by Elder George Q. Morris, Elder Sterling W. Sill was appointed as an Assistant to the Council of the Twelve. A member of The Instructor Committee of the Deseret Sunday School Union General Board, Elder Sill has been a tireless worker in the service of the Church. He was appointed to the General Board in 1952.

His other Church callings have included: Bonneville Stake High Council; bishop of the Garden Park Ward for ten years (1936-1946); high councilman in North Davis Stake, president of the Alhambra District, Southern States mission, and missionary, 1924-26.

As member of the board of regents of the University of Utah and later as president of the board, he was the moving force behind raising necessary funds and building the Sterling W. Sill Family Life Center on the university campus. In 1936 he completed a one-year term as president of the Utah State Association of Life Underwriters. He is Utah's first Certified Life Underwriter. For two years (1930-32), he was a member of the Layton Town Council.

He married Doris Mary Thornley in the Salt Lake Temple, Sept. 4, 1929. They have three children. He was born March 31, 1903 to Joseph A. and Marietta Wellington Sill, Utah.

His civic activities include: scoutmaster for nine years, president of the Salt Lake Exchange Club, member of the Bonneville Knife and Fork Club. For 22 years he has been manager of the New York Life Insurance Company and an inspector of the company's agencies in nine Western states since 1949. He is vice president of the Deseret News Publishing Company.

—B.O.H.

She "CHARTS" Her Lessons

By Hazel W. Lewis

Photos by Ray G. Jones

Whether charts are used to summarize, contrast or focus attention, they should be tailored to fit the lesson. Here is one teacher who has discovered endless possibilities for using them.



Alta Miller tells her class how to create and use charts. Eugene Weber, Sunday School superintendent, is left; Ann Sybrowsky, coordinator, is right.

WHEN the word, "chart," is mentioned to Alta Miller, her eyes light up and she begins to tell of some of the interesting charts made by her teacher training class in Garden View Ward, East Jordan Stake. At present she is the teacher trainer of the Midvale Third Ward, same stake and a member of the Primary general board.

"Charts are just one of the visual aids we talk about, and work with in our class," says Sister Miller. She would, no doubt, agree that for the older group in the Sunday School they can be used for summarizing important facts in a lesson, or for comparing and contrasting two or more sets of information about a subject. For the younger children, charts can be used to focus

attention on birthdays, responsibilities in the classroom, steps in a prayer or a poem to be learned.

Sister Miller states that charts aid teaching in the following important ways:

1. They focus the attention of the children on the important points in the lesson.
2. They help those pupils who learn best by seeing.
3. They help the teacher in the organization of her lesson.
4. They form the basis for classroom drill.

"There are endless possibilities," says Alta Miller. "As one begins to make charts to fit the lessons, other charts will come to mind."

Her charts fall under two headings: (1) the kind one makes, and, (2) the kind one obtains by writing for them. Let us look at the first type, many of which were made in Sister Miller's class:

Prayer Charts

On a sheet of heavy paper was placed a lovely prayer picture. The bottom of the paper was folded up to make room for two pockets. On one pocket was printed the words, "We thank Thee for," on the other, "We ask Thee for." Pictures were placed in the pockets to correspond to the headings. The child could draw from the pocket pictures of things he wants to thank Heavenly Father for and things he wants to ask Him for. This gave the child ideas of what to say in his prayer.

Poetry Charts

A lovely poem taken from the lesson was printed on paper and appropriately decorated by teacher and pupils.



Prayer chart with pockets at bottom hold pictures to make each prayer principle tangible to children.



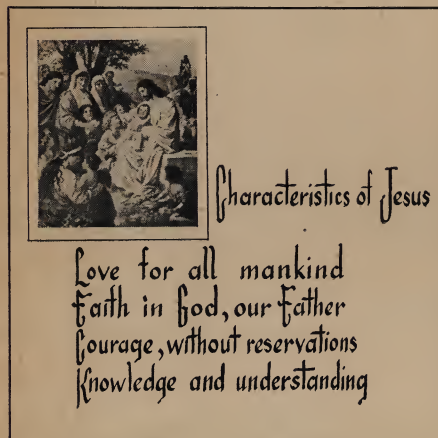
Primary Class Teacher Peggy Barron uses a "Let's Go to Church" chart in a lesson on family relations.

Again, a poetry chart was made by printing the poem on the chart paper, and attractively arranged around the poem were cutouts from birthday cards and lace paper doilies for decorative effect.

Summary Charts

Summary charts are very helpful to teacher and pupil. For example, a series of charts was made on the Book of Mormon. A picture of the brother of Jared was placed on the chart. Under the picture, significant facts summarizing the story were printed.

Again, a chart was made to help the children become acquainted with the great documents. A facsimile



Sensitivity chart builds ideas of Jesus. Ones similar to this would be of value in Course No. 10, "The Life of Christ," or other courses studying about Jesus.

of some of those documents was obtained from Washington, D. C., and placed on the chart. Printed statements about the documents that apply to the teachings of our Church were placed on the chart.

Birthday Charts

Sister Miller emphasized that birthday charts are popular with our Junior Sunday School teachers and children. On one chart she pasted a picture of a boy and another of a girl. In the pocket on the bottom of the chart were the names and birth dates of the children. Slots were placed under the pictures of the boy and the girl. As a birthday nears, the name of the child and his birth date is taken out of the pocket and placed under the appropriate picture.

Announcement Charts

A picture of a church was placed on a chart. Underneath the picture was the caption, "Let's Go to Church." Any announcements about speakers, socials, etc., were placed in slots.

Responsibility Charts

Certain duties were assigned class members. Names of class members who take these responsibilities for two weeks or a month are posted opposite the duty.

Sensitivity Charts

To build ideas of Jesus a picture of Him was placed on a chart. Such statements as "Jesus is the Son of God" and others were printed below the picture.

Some interesting suggestions for the making of charts for the advanced classes in the Sunday School are given in the March and August issues of *The Instructor*, 1950. The titles of these two articles are called "Time Charts" and "Plates of the Book of Mormon."

Sources for useful charts that one can send for are:

National Dairy Council

The National Dairy Council, 111 North Canal Street, Chicago 6, Ill., supply in limited quantity the following aids:

"A Guide To Good Eating"—This is available as a handout,



Summary chart lists significant facts concerning important events. Librarians could start preparing Book of Mormon charts for next year now.



In the Nursery, Teacher Beth Marchant holds birthday chart with Jean Russon. Chart gives little girl feeling of belonging and added status on her birthday.

an 8½x11-inch hand chart, and a large wall chart. It graphically presents Word of Wisdom foods in full color with recommended daily portions.

"Food Value of Milk"—This 8½x11-inch hand chart describes the daily needs supplied by one quart of milk. "Milk for You and Me"—A pamphlet, that tells the story of milk from the source to the consumer, is presented in big writing and illustrated for the beginning reader.

"We All Like Milk"—This is a series of 21 photographs of children and animals that get their start on milk.

"What We Do Day by Day"—Daily health habits of children are presented in 12 colorful charts for classroom use.

"Eating Habits"—Colored wall charts with clever rhymes on eating habits are issued on request. There are a number to choose from.

Write to your own state's dairy council for these training aids. If your state does not have a dairy council of which your county is a contributing member, write to the above listed address of the National Dairy Council. Residents of Idaho and all counties of Utah except Salt Lake, Weber, Utah, and Davis should address their requests to the National Council. Residents of these four counties may obtain supplies of the above by visiting or writing to the Utah Dairy Council, 625 Dooly Bldg., Salt Lake City 1, Utah. Miss Genevieve Allen is director.

American Pioneer Trails Assn., Inc.

The American Pioneer Trails Assn., Inc., 4828 217th Street,

Bayside, L. I., New York or the Deseret Book Co., 44 East South Temple, Salt Lake City 1, Utah, have the following maps at these listed prices:

"Mormon Trail"—A pictographic map in color by Rulon Hiles, price 50 cents;

"Old Oregon Trail"—A pictographic map in color by Irvin Shope, price 50 cents;

"Lewis and Clark Trail"—A pictographic map in color by Irvin Shope, price 50 cents;

"Santa Fe Trail"—A pictographic map in color by Irvin Shope, price 50 cents;

"Pony Express Trail"—A lithographed map by W. H. Jackson, price 75 cents;

"Trails of the Old West"—A map in color by W. H. Jackson, price 50 cents.

Daughters of the Utah Pioneers

The Daughters of the Utah Pioneers, 304 North Main Street, Salt Lake City, Utah, furnish at slight cost pamphlets, pictures and historical information valuable in building your own chart.

Military Order of the Purple Heart

Military Order of the Purple Heart, Bond Building, Washington D. C., furnishes charts on the Bill of Rights, Lincoln's Gettysburg Address, and other historical events or patriotic items.



I'm thankful I have eyes to see
The sun that shines above.
I'm glad I have a mouth to tell
The Lord of my great love.
I'm thankful I have ears to hear
The songs and words each day
That tell me of the blessings
He gives us when we pray.

Poetry chart takes verse from lesson and presents it with an illustrative picture in an impressive manner.

ELDER STERLING W. SILL

(Concluded from page 133.)

Such is the pattern set by Sterling W. Sill. He is motivated by an indomitable will mixed with deep faith and devotion to God's work. To every task assigned he tenaciously applies his best efforts until it is completed in expert fashion.

As first bishop of Garden Park Ward, he had two objectives—build a chapel and unite the people in the new ward. Difficulty was experienced in acquiring the land, but with his counselors he persistently went ahead. Their visits to the late Heber J. Grant's office concerning purchase of the building site became a daily occurrence. One morning they arrived a few minutes later than President Grant. As they entered the office, President Grant said, "Every morning I look under my table to see if you brethren are waiting for me."

When the meetinghouse was finished (during World War II) they could not find a caretaker. Manpower was scarce. Bishop Sill with his counselors searched for a custodian. In Spanish Fork they found someone who was willing to come, but he required a house for his family. Bishop Sill searched the ward for a suitable place to rent, to no avail; finally, he decided the best way was to buy a small house. In two evenings, enough money was collected to purchase a caretaker's home.

Sterling Sill has a way—a sociable way—of making people like what he asks them to do. His rich background of Church experience as bishop, high councilman and member of the Deseret Sunday School Union General Board has qualified him for assuming his new calling.

—Minnie E. Anderson,

General Board, Deseret
Sunday School Union.

He Developed Native Ability

ELDER STERLING W. SILL is known to his friends as a person who has developed his native ability and his heritage to a fullness. They know, too, that he uses all his strength, learning and talents in promoting welfare of others. His call to the board of regents of the University of Utah came because he was best qualified. There other board members quickly recognized his worth and made him president. He filled this assignment with distinction.

One of his outstanding traits is his ability to recognize a valuable situation and to measure the worth of another person. His quick and accurate appraisals have assisted him in becoming an outstanding executive both in Church service and out.

—Ward C. Holbrook,

President, South Davis Stake.

SINCE earliest childhood the Sunday School has had a profoundly wholesome influence upon my life.

As a student, I shall never forget the lasting impression that many of the lessons made. From them my simple childlike faith developed into one based on knowledge and understanding. I had awakened in my soul an appreciation of the life and mission of the Savior, of the trials and sufferings of those who have embraced the truth and then of the joy and happiness that comes through obedience to Gospel principles.

When in my early youth I was called to teach a Sunday School class, I realized that indescribable thrill and satisfaction that comes through prayerfully preparing and presenting a lesson under the guiding direction of the Holy Spirit. With thousands of others, I was able to testify of the great reward that comes from seeing those under your instruction grow and develop in a testimony of the Gospel.

As a ward and later a stake Sunday School officer, I saw this same growth taking place in the instructors who were serving under me. I saw teachers and pupils "blossom" into beauty and strength of



United Press Photo.

President Eisenhower, left, expresses appreciation for report by Elder Ezra T. Benson, secretary of agriculture.

The Sunday School's Contribution in My Life *

By Elder Ezra Taft Benson

spirit and soul. I saw the living evidences of that great teaching principle being accomplished—"the soul is cultured only when the will is moved to act." The wills of both teachers and pupils were being

moved to act and souls were being cultured.

In retrospect, I realized that the same thing was steadily taking place in my own life, that through my experiences as student, teacher and Sunday School leader, as well as my other Church activities and home

training, my soul, too, was being cultured.

Yes, I am indeed grateful for the Sunday School, for its influence in my life and for the same influence it is wielding in the lives of my children and the youth of the Church. Truly, it is God-inspired.

*Written especially for *The Instructor*.

ELDER EZRA TAFT BENSON

ON January 21, 1953, Elder Ezra Taft Benson took the oath of office as Secretary of Agriculture in the Cabinet of President Dwight D. Eisenhower.

Elder Benson was born in Whitney, Franklin County, Ida., Aug. 4, 1895. He is the son of George T. and Sarah Dunkley Benson, and a great-grandson of Elder Ezra Taft Benson, of the Council of the Twelve and original Pioneer who entered Salt Lake Valley with Brigham Young on July 24, 1847. His parents were among the pioneer settlers of Southern Idaho. He grew up on a farm in his native state and operated a farm there from 1923 to 1930.

He attended Oneida Stake Academy at Preston, Ida. Utah State Agricultural College, and Brigham Young University where he was graduated with honors in 1926 and received a scholarship to Iowa State College. Receiving his M.S. degree in agricultural economics from there in 1927, he did graduate work at the University of California.

From 1929 to 1930 he served as county agricultural agent, University of Idaho Extension Service, Preston, Idaho. In 1930 he was invited to head the new Department of Agricultural Economics and Marketing for the Extension Service of the U. of I. and served as extension economist and marketing specialist until 1939 at Boise, Ida.

He was instrumental in organization of the Idaho Cooperative Council and served as its secretary from 1933-38. In the spring of 1939, he was appointed executive secretary of the National Council of Farmer Cooperatives, a federation of 4,600 cooperative groups. He was appointed by President Franklin D. Roosevelt as a member of the National Agricultural Advisory Committee during World War II; member of the National Farm Credit Committee from 1940-41; United States delegate to the first International Conference of Farm Organizations in London, England, in

1946. In August of 1952, he was named chairman of the board of trustees of the American Institute of Cooperation. Approximately 1500 farmer cooperatives, general farm organizations and land-grant colleges are affiliated with the AIC.

He has served as president of the Boise Stake and Washington (D.C.) Stake. On October 7, 1943, he became a member of the Council of Twelve of the Church of Jesus Christ of Latter-day Saints. He was appointed president of the European Mission of the Church with headquarters in London, England, on Jan. 15, 1946. Members of the Church throughout Europe were in distress incident to World War II, and he was responsible for Church reorganization in Europe, as well as the distribution of food, clothing, bedding and other needed supplies through the Church Welfare Program.

September 10, 1926 he married Flora Smith Amussen. They are the parents of six children.

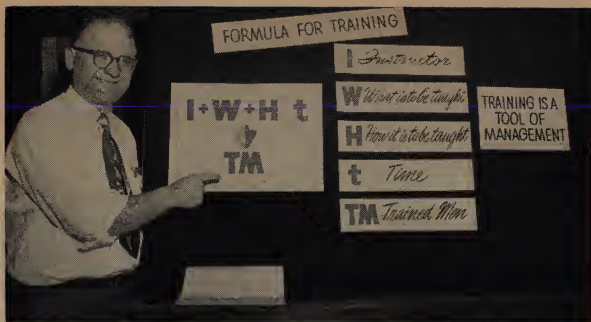


Photo courtesy Kennecott Copper.

Using a flannelboard, Howard B. Gunderson, assistant director of industrial relations, Utah Div., Kennecott Copper Corp., explains the value of employee training.

Are you afraid to use a flannelboard when teaching adults or teenagers? Do you feel that it is valuable only when teaching the young? If you do, then take a lesson from big business and a high school teacher.

erates, 4. The Individual's Freedom Under Our System, 5. Suggested Changes in Our System, 6. The Story of Our Own Company.

Such nationally known companies as DuPont and General Electric have held these discussions with all their employees, as have thousands of other companies. The Utah Division of Kennecott Copper Corp.

Charts and Flannel on the Job

By Jack F. Shields*

It has long been recognized that the mind is more apt to retain that which the eye sees than that which the ear hears.

Accordingly, in recent years business and industry have made increased use of visual aids in the fields of job training, safety programs, customer relations and employer-employee communications.

One of the most widely used techniques is the flannelboard. This tool is merely a piece of backing, such as plywood, over which has been stretched a piece of black flannel. Messages or symbols are inscribed on a cardboard material known as Floktite, which is available in different sizes, shapes and colors in many of the larger stationery stores. When the Floktite is placed against the

flannel, the card adheres and a visual message results, which is apt to be retained. (Cardboard backed with sandpaper, felt or flannel gives much the same result as Floktite.)

Business and industry have made widespread use of the flannelboard in discussions with groups of employees. This has been particularly true in the use of a program called "HOBOSO" (How Our Business System Operates). In most cases one of the employees who has had training in discussion leadership acts as the group moderator. Employees assemble in groups of about 25, and through discussion, six charts are built on the board. These charts are: 1. Our American Business System, 2. The Accomplishments of Our System, 3. How Competition Op-

makes use of the flannelboard in their employee discussion program, "Know the Truth About How We Make a Living."

Industry is not alone in using the flannelboard. It is being used at all levels of education from the kindergarten through college. For example, many high schools have adopted the "HOBOSO" program as an economics course for seniors.

Only through increased knowledge and better understanding can we continue to maintain our way of life and increase our standards of living. Industry is using the flannelboard as a major tool in achieving these goals.

*Written especially for *The Instructor* by Jack F. Shields, manager, Pacific Northwest Region, National Association of Manufacturers.

Flannelboards Go to High School

By Boyd O. Hatch

As a teacher, have you ever misspelled a difficult or key word on the blackboard? Has someone in the back row asked you what that small word is that you had just written? If you have, William W. Bradshaw, biology instructor at Salt Lake City's West High School has a solution that is both novel and efficient.

He has taken the storytelling tool,

the flannelboard, adapted it for the high school classroom and put it to work helping him teach teenagers. It is proving such an effective teaching technique that he is planning to expand its use to the entire field of biology. He is using the flannelboard now in his teaching of bird study.

"If the flannelboard can be used

effectively in maintaining the attention of high school students, it can be adapted to hold the interest of any age level," says Brother Bradshaw. However, his enthusiastic and vivid descriptions employed as he makes his flannelboard presentations share in making his classroom sessions outstanding.

(Concluded on page 142.)

To Help Students Realize

Conducted by Wallace G. Bennett



With picture and a graphic representation of multitude Louise Sill presents a lesson to be remembered.

Presents Facts Graphically

LOUISE SILL, who has been teaching in the Church for nearly twenty years, strongly believes in visual aids. In the accompanying picture she is shown with the material she will use in presenting the lesson for Course No. 10 which tells of Jesus feeding the multitude. The large card she is holding is covered with five thousand dots which she made to help the children realize just how many Jesus fed from five barley loaves and two small fishes. She's now teaching in the Las Vegas First Ward, Moapa Stake.

• • •

Teacher Renovates Room

ELIZABETH SHAW STEWART, Ogden Tenth Ward, North Weber Stake, believes in putting into practice what she is teaching in the Teacher Training class.

The room she was given for her class was tucked up under the eaves of the meetinghouse. It was rectangular, and had long alcoves with windows at the ends jutting out from the two narrow walls. The walls were painted an uninteresting tan. The paint was worn off the

floor. The light bulb was unshaded. Although it was a discouraging place, Sister Stewart was determined to make a success of the Teacher Training class.

Early in the course she mentioned that the students, as future teachers, might be confronted with such a room. She asked the class for suggestions about what could be done. The group enthusiastically tackled the problem, and a committee was chosen. With a little persuasion, the bishopric had the walls and ceiling painted a pale-peach color. The floor got a new coat of paint, too. One student offered a shade to be installed over the bare light socket. The old chairs were replaced with newer ones from the chapel. These seats were arranged in an informal semicircle.

Then the group turned to the windows. They wanted to pull those long alcoves into the room, instead of having the appearance of long tunnels. Cardboard was placed around the window frames, to which was glued figured, ready-pasted wallpaper border in shades of peach, green, and yellow on a charcoal colored background. The materials for this window treatment cost less than two dollars.

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, The Instructor, 50 North Main Street, Salt Lake City 1, Utah.

Picture-sized colored mats, painted the same green shade as in the window border, were hung in the room proper on each side of the alcoves. The teacher fastened pictures pertaining to the class material to these mats.

The total result is a pleasant and pretty room, suitable as a classroom. "Start with what you have and work from there," says Sister Stewart.



Converts garret into classroom.

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Projects Build Sunday Schools

OREM Stake Sunday Schools have completed several projects. They are working on others, and planning more when the present ones are completed. We'll outline a few of the completed or current projects. Superintendent Lee Ross and his assistants are in charge.

As part of the 1954 teacher train-

ing program, an auxiliary workshop was recently presented. Wilford D. Lee, stake Sunday School teacher trainer, was advisory chairman of the workshop. Registration records indicate that 85% of all the officers and teachers in Orem Stake attended one or more of the three nights. Tape recordings of the talks given by Wilford D. Lee, William E. Berrett, and Don A. Orton were taken, from which written copies will be made and distributed to all the officers and teachers of the stake.

During the workshop the Deseret Book Company displayed a model ward library that created much interest. A registration fee of 50c per person or \$1 per family was charged. Receipts above expenses were expected to reach \$150. Superintendent Ross explains that these funds will be divided equally among the wards with the stipulation that they be used to enlarge ward libraries.

The ward Sunday Schools in Orem Stake have also accomplished outstanding projects. Vermont Ward superintendency is in the process of visiting every family in the ward. They have designated an evening each week, and they visit three or four families a night. They report some inspiring stories about this project.

For 53 Years a Teacher

MINETTA HARDS O'NEIL of LaGrande, Oregon, has been a faithful Sunday School teacher for 53 years. She began teaching in the Fourth Ward (now Glines Ward), Uintah Stake. In 1915, she and her husband, Alvah O'Neil, moved to Ft. Duchesne, where she was called to teach in the Alterra Branch Junior Sunday School. She has taught in several ward and branch Junior Sunday Schools since that time.

During the past 20 years she has been teaching in LaGrande, Oregon. She writes that she still enjoys "teaching and working with small children." She's a member of the LaGrande First Ward, Union Stake.



Minetta H. O'Neil

She's also the mother of nine children, eight of whom are living.

"In these days of terrific teacher turnover, it is indeed refreshing to find a teacher with such a record," wrote George R. Hill, general superintendent, as he added Sister O'Neil's name to the 50 year Sunday School honor roll.

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Chorister Training Pays

MALAD First Ward, Malad Stake, was faced with a shortage of trained choristers and organists. The shortage had existed for many years because, as young people became sufficiently trained to be of service, they were graduated from high school and usually left the state to attend college.

As the young married woman who was Sunday School chorister could not always attend, it was felt necessary to devise a plan which would give her some help. A group of girls of various ages, all with musical ability, were chosen to receive training as choristers and organists.

At a class held after Sunday School, the girls were taught baton technique, correct posture while directing the music, proper clothing for a chorister and organist to wear, and many other things. After about a month of concentrated training, the girls were given a chance, one at a time, to lead the closing song. As they gained in confidence, they were given opportunities to direct other Sunday School songs. Directing in Junior Sunday School was included in their training. As the girls

COMING EVENTS

May 3, 1954
April, 1954, Monthly Report
Sent to Stake Secretary

May 9, 1954
Mother's Day Program

June 6, 1954
Sunday School Sunday Evening
Program

June 7, 1954
May, 1954, Monthly Report
Sent to Stake Secretary

July 5, 1954
June, 1954, Monthly Report
Sent to Stake Secretary

selected had a knowledge of the piano, they were given opportunities as organists as well.

In a few months all eight girls were able to lead the music and play the organ in both the Junior and Senior Sunday School. Girls were assigned a week in advance for these jobs. The class featured the hymns to be used the following Sunday.

The girls have taken their assignment to the music department seriously, and have been in attendance at prayer meeting consistently. When two of the girls leave the ward this year to attend college, they will be replaced.

Villa Crowther is the music supervisor.



Malad First Ward organist and chorister training course includes: (l. to r.) Alice Neal, Connie Thomas, Villa Crowther (supervisor), Elaine Mills, Carolyn Call, Joyce Mills, Janice Thomas, Lois Vaughn.

It is right to be contented with what you have, but never with what you are.

—Sunshine Magazine.

LIFE is the soul's nursery—its training place for the destinies of eternity.

—Thackeray.

You can preach a better sermon with your life than with your lips.

—Goldsmith.

The Flannelboard Grows Up!

By Virginia Baker

Photos by L. V. McNeeley

Simple, judicious use coupled with each teacher's imagination have promoted the flannelboard to Senior Sunday School.



Adele Weldon quickly and easily drives home her lesson on the Bible and Book of Mormon.

THE flannelboard—long a standby in Junior Sunday School—is infiltrating the adult classes. Response is overwhelming.

Simple but judicious use of the boards recently brought tears to the eyes of one member of the Stratford Ward Gospel Doctrine class in Salt Lake City. He told teacher Evelyn Wood and the entire class, "I want to thank you for this lesson on the life of the Savior. It has made more of an impression on me than any other since I was a child."

"That comment made the 50 hours I had spent in preparation for the lesson worth while," says Sister Wood.

At the request of her husband, M. Douglas Wood, she adapts techniques she has been using in her Jordan High School classes for use in her adult Sunday School class. Brother Wood is a member of the Stratford Ward Sunday School superintendency. Under his direction his wife began last November to use flannelboards to illustrate her Old Testament lessons.

Sunday School teachers from Highland Stake attended classes to

learn how to make flannelboards and how to use them. Alta Miller, of the Primary general board, taught these classes. Evelyn Wood was the first in Stratford Ward to use hers.

Brother Wood encourages other teachers of adult classes to integrate use of their boards into their lessons. To speed up orientation, he asks that a flannelboard be used each week by the teacher giving the prayer meeting talk.

Adele Weldon was assigned the "take ye two sticks" passage from *Ezekiel*. Piece by piece she built a picture on her board. Quickly and easily she drove home her lesson on the Bible and the Book of Mormon. It was done in much less time and with much more effectiveness than would have been possible by painting word pictures only.

Although the end results look elaborate, Evelyn Wood says flannelboard techniques are easy to learn. "As in any other phase of the Lord's work, once you start, ideas for new uses of the board will come so rapidly you won't be able to use them all," she insists. "Now, I can't

draw at all. I must rely almost entirely on pictures I get from the Sunday School or cut from magazines. Yet when I needed a Biblical background I used colored crayons and managed to create a scene good enough for my purpose."

Sister Wood uses a board on which she had roughly sketched a scene depicting the Holy Land. Using her prepared cutouts, down in one corner she places the figure of the beaten, robbed and sick man from Jerusalem. Next comes the priest and the Levite. As she tells of the Good Samaritan, she takes down the figure of the sick man, replacing it with one of the Samaritan walking beside his "beast," on which rode the stranger. Finally, a gaily-colored inn is placed at the edge of the scene. In this way Sister Wood creates a picture story that actually moves across the landscape she had made with crayons.

For her lesson on the lost sheep, Sister Wood uses the same background. On it she places a large figure of Jesus surrounded by sheep. On the edge of the board is the lost sheep. As she unfolds her story

she removes the sheep, replacing them with people from many lands, both sick and well. Taking away the figure of Jesus, she put a picture of a man in modern business suit.

Pointing out the incongruity of modern man comforting ancient peoples, Sister Wood replaces the people with sheep. Says she, "It's easy to visualize a modern man tending sheep—even going out after the lost ones. But do we bother to go out to bring back the 'lost sheep' among the children of our Heavenly

Father?" Up went the figure of a delinquent young man.

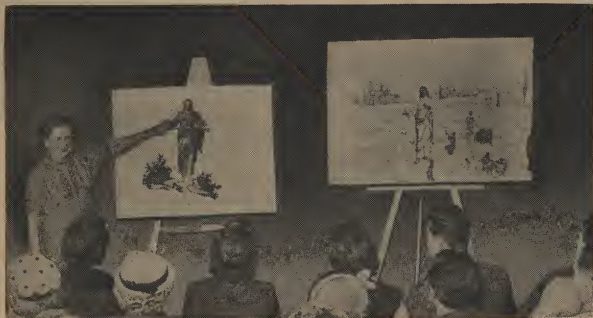
It would have been easier for the teacher to tell her adult class that we are all our brother's keeper. "But," she adds, "it wouldn't have carried the punch nor effectiveness that I got by showing them and letting them figure it out for themselves."

To provide variety, sometimes an accordion flannelboard is used. The story is unfolded, literally, a scene at a time. In other class periods, Sister

Wood uses famous recordings of Bible stories while she uses either the flat or accordion flannelboard.

Because even a good thing loses its power when used too often, there are some Sundays when she doesn't use any visual aids at all.

Success of flannelboard use in adult classes is indicated in the large increase in size and interest of all Stratford Ward classes using this teaching help which has grown up and has been promoted to the senior Sunday School.



Using two flannelboards Evelyn Wood teaches a lesson on lost sheep.



She tells story of "Good Samaritan."

FLANNELBOARDS GO TO HIGH SCHOOL

(Concluded from page 138.)

He lists these advantages of flannelboard use:

1. Words printed on strips of pastel-colored flannel are attractive.
2. Words can be rapidly placed on or removed from the board.
3. Your spelling can be checked for accuracy in advance.
4. Letters of words can be printed

large enough to be easily seen by all. Minimum letter size can be determined beforehand.

5. Flannel-backed pictures are quickly placed and removed.
6. Pictures can be grouped or arranged logically and effectively.
7. Interesting color contrasts are established between picture and flannelboard.
8. Mechanics of flannelboard operation appeal to inquisitive minds.
9. Flannelboard units can be reused many times and are easily stored.

Brother Bradshaw is among the first to use flannelboards in Salt Lake City secondary education. He often uses two in conjunction. A teacher of the Investigators' class in Wasatch Ward, Hillside Stake, he is making flannelboard units to assist in instruction of adults. He sees opportunities for flannelboard use in stake missionary work; he is district president in the Wasatch Ward.



Photo by Ray Kooyman.

Biology instructor William W. Bradshaw finds the flannelboard a most effective teaching aid for teenagers.

Love of Family In Their Hearts

By Ramona W. Cannon

THIS month we have reproduced the sculpture of Avarad Fairbanks called "Mormon Pioneer Family" or as the artist prefers, "New Life and New Frontiers"; also, "The Mormon Battalion"—a painting by George M. Ottinger.

Far apart as they seem in subject matter, there is a relationship between them. The Latter-day Saint concept of the family is the overt theme of the sculpture. Likewise it is the implied theme of the "Battalion," for these men made their sacrificial march to help their families on toward Zion with the men's earnings as well as to show loyalty to their country. These soldiers are supporting their distant families



Photo by Otto Dome.

Mormon Battalion monument, Utah State Capitol grounds, remembers their sacrifice for family.

with love and faith and prayer and their very slender pay.

(Concluded on following page.)

"THE MORMON BATTALION"

THIS picture might have been entitled "Thirst."

It represents the battalion on one of those dramatic occasions when water was discovered, often at a time when the men—with swollen lips, parched throats and wretched dizziness under the direct sun—were all but dead, yet marched on.

Note the men in the foreground drinking with their faces in the stream. See the soldier leaping from the embankment to the water; the filled pails; the man on the horse, holding up his cup for the distant, oncoming men to see; soldiers drinking on the near side of the stream, some facing us, some with backs turned.

The many poses, eager and lifelike, tell eloquently the sense of triumph that water can bring to men long without it. Many artistic variations we see here, played upon the basic theme of human thirst.

The United States had declared war on Mexico after learning, on May 11, 1847, that 16 men of an American reconnoitering troop of dragoons had been killed by Mexican soldiers on the east side of the Rio Grande—"our own soil." Volunteers were called to go to Lower California to protect American interests.

Brigham Young had asked for some governmental assistance to move the Mormons westward. Captain James Allen told Brigham Young of the call for volunteers. President Young wrote later, "I proposed that the 500 volunteers be mustered, and I would do my best to see all their families brought forward, as far as my influence extended, and feed them when I had anything to eat myself."

Battalion men's pay would "help move their families over the mountains." It was important

for Mormons to be first to "set their feet on the soil of California." (Salt Lake Valley was in Upper California.)

The march was a great sacrifice to the Saints as well as the men. Almost 500 wagons were left driverless, and women needed help in their great hardship.

An American flag, salvaged from the flight in Illinois, was hoisted to a tree mast, under which the enrollment took place.

On hard-trodden ground under a bowery, a farewell dance was held to the music of fiddles, horns and sleighbells.

The men left for Fort Leavenworth, then marched to Santa Fe, and mustered out at San Diego. Illness struck. About 150 had to be sent back to Pueblo to winter.

The sand became so difficult to cross that "the men, while carrying blankets, knapsacks, cartridge boxes (each containing 36 rounds of ammunition) and muskets on their backs had to pull at long ropes to aid the teams. And this under a burning sun." Such days were followed by chilled nights.

This 2,000-mile march to San Diego is considered the greatest infantry march in all history. There were wagons for baggage and equipment only—none for the men.

At mustering-out time, in San Diego, every citizen signed a petition asking the governor to try to keep the men in the service.

Said Governor Mason, "They have religiously respected the rights and feelings of these conquered peoples, and not a syllable of complaint has reached my ears of a single insult offered or outrage done by a Mormon volunteer."

(Cut out and paste on back of mounted picture.)

LOVE OF FAMILY IN THEIR HEARTS (Concluded from preceding page.)

"NEW LIFE AND NEW FRONTIERS"

HERE is portrayed an excellent conception of family solidarity. The mother is on a pedestal (of respect and reverence). The father entwines her with his strong arm, and helps to support the baby.

The three goals of physical subsistence, intellectual growth and spiritual development are symbolized respectively by: plowshare, freshly turned earth, vegetables and grain; the books in the boy's hand; and the expression of faith and spirituality on all three faces. (See July, 1953, *Instructor*.)

(Cut out and paste on back of mounted picture.)

Suggestions For Use:

These pictures can be used in many lessons such as:

"The Mormon Battalion"

This picture might be used wherever there are references to the re-

markable qualities of character these men showed such as: strictly keeping their word, loyalty to their country and families, dependence on faith that all was well with their loved ones, no ill treatment of the conquered people of San Diego. They lived their religion and were honorable. As a result, they were admired and respected everywhere.

"New Life and New Frontiers"

COURSE No. 1: May 2, "We Help Father and Mother within the Home" and May 16, "We Help Father and Mother outside the Home." (Describe the home and outside work.) July 18, "We Are Happy When We Share." (Even sharing work, one could be happy. Mention toys or rare treats the family might share.) Oct. 17, "Thank You for Parents and Other Helpers." Nov. 28, "We Love Each Other."

COURSE No. 2: May 30, "I Learn About the Pioneers." July 25, "I Believe in God Good." (People were always doing good in pioneer days. They welcomed new arrivals with fresh bread and milk and honey, etc.) Aug. 1, "I Will Learn To Work." (Everybody worked hard in pioneer days.) Sept. 19, "I Am Helped To Live as I should." (By wise, loving and prayerful parents.) Sept. 26, "Seedtime and Oct. 17, "Harvest Time." (Children helped a great deal.)

COURSE No. 4: May 2, "What Do Our Mothers Do for Us?" May 9, "Honor Thy Father and Thy Mother." May 30, "What Do Our Fathers Do For Us?"

COURSE No. 6: May 30, "All Work and No Play." June 6, "What Did the Pioneers Eat?" June 27, "The Valley of the Great Salt Lake." July 11, "Fighting Against Famine." Aug. 1, "Pioneer Schools."

COURSE No. 8: June 27, "The Fifth Commandment." (Love and honor your father and mother.)

COURSE No. 10: Aug. 29, "Little Children." Dec. 5, "I Am With You Always." (He had to be with the Pioneers.)

COURSE No. 14: June 27, "Wheat and Weeds." July 18, "Mormonism, a Distinctive Religion." (Eternal family life.) Sept. 19, "The Significance of Religious Ordinances." Nov. 28, "The Family."

COURSE No. 24: May 25, "The 8-year-old." July 25, "Some Particular Parental Obligations." Aug. 22, "Physical and Mental Health." (In Pioneer days.) Sept. 19, "Naming and Blessing Children."

ABOUT THE ARTIST, GEORGE M. OTTINGER

His Dreams Became Realities



George M. Ottinger in his studio.

WITH many a man environment wakens and stimulates an interest in the line he chooses to follow in life. With George Martin Ottinger, as a boy, imagination wrought a make-believe world of many activities, and, to an astonishing degree, these dreams became his later realities.

His first remembered delight was in drawing. Always he read books of adventure and travel. As a boy at school in New York, he spent his Saturday afternoons at the wharves, listening to sailors. His imagination took him right along with them wherever they had been.

In his loft room he would draw pictures of mail packets, squadrons of battleships, regiments of armies and soldiers, fire departments. He would organize businesses—lines of steam mail packets and fleets of battleships. He would play games involving all these objects.

Later he spent three years before the mast, as a sailor. Years afterwards in Salt Lake City, he became a noted artist, both fire chief and water superintendent (at the same time); also, major, lieutenant colonel and adjutant general of the Nauvoo Legion in Utah. In this latter position he organized and established the Utah National Guard, with 22 equipped companies. In 1833 he

reorganized the fire department on a paid basis. His dreams had materialized; he had succeeded as an artist, world traveler, soldier, fireman, organizer.

George was born Feb. 8, 1833, in Philadelphia, in his first school, he was permitted to draw on his slate as a reward for good behavior. The family moved to Bedford, Penn., where George went to school. "My love for drawing and painting kept pace with my years," he wrote in his journal. At seven, he watched two painters who had come to Bedford. He examined their brushes, studied their methods and made up his mind to become a painter.

When the family met with reverses, George went to live with his uncle, Reverend Charles Martin in New York. Doing well in school he made the wharves his leisure-time activity.

With the death of his aunt, his schooling came to a close, at the age of 13. For a time he helped his father, a carriage maker. But soon he shipped on various sailing vessels—whalers, freighters, fast clippers, going to Peru, Panama, San Francisco, China, around India and Africa.

The experience was disillusioning. Conditions were cruel and terrible, and his fine nature and careful upbringing revolted. He had such a bad case of scurvy that he was given but three days to live. He was thrown off the foot rope 60 feet in the air with only a nail in his hand. It was so heavy that it was slowly forcing his fingers open. By a superhuman effort, he pulled himself up, clenched his teeth in the sail to help, and gradually pulled himself up hand over hand to safety. He mastered his distastes and troubles, learned and matured.

His fascination with Latin American countries, their ruins and their history, and his walks across the Panama Canal prepared his heart for the acceptance of the Gospel, when he heard it later in America. His memory became filled with subjects for later remarkable paintings.

He tells of these experiences in "A Boy's Voyage Round the World," beginning in the May, 1873, *Juvenile Instructor*. His writing is vivid and full of color, action and sensitivity.

In spite of inhumanly long work hours, he laid painted every spare moment—on foolscap paper, with lead pencil, India ink, a Chinese doghair brush, and lump of indigo and gamboge.

Back in America, he tinted photographs very successfully. In Utah, besides participating in the activities mentioned, he became professor of drawing at the University of Deseret. In 1884 he writes about "teaching drawing and running to an unusual number of fires." He painted scenery and a curtain for the new Salt Lake Theater. In 1892 he helped to organize and became the first president of the Deseret Academy of Arts.

In eight years George M. Ottinger painted 223 pictures.



FROM PAINTING BY GEORGE M. OTTINGER

MORMON BATTALION



FROM SCULPTURE BY AYARD FAIRBANKS

MORMON PIONEER FAMILY

D-5193



Who Is My Neighbor?

By Marie F. Felt

"And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?"

He said unto him, What is written in the law? how readest thou?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

And he said unto him, Thou hast answered right; this do and thou shalt live."

—Luke 10:25-28.

SHORTLY after the new year, President David O. McKay and Sister McKay left on a 32,000-mile tour, visiting countries in Europe, South Africa and South America.

In March, Secretary of State John Foster Dulles represented the United States at a conference of all the countries on both the American continents. It was a meeting of the American neighbors to consider problems of mutual interest and security.

At the time of Christ no such meeting could have been held. Even within the Holy Land itself the people were not united, nor was their attitude considerate of one another. Jesus himself experienced the results of unfriendliness as he passed through the villages of Samaria. Knowing how these people felt toward the Jews, Jesus "... sent messengers ... into a village of the Samaritans, to make ready for him" but "... they did not receive him. ..." (Luke 9:52, 53.)

When the disciples learned of this, they became very angry. They wanted Jesus to punish these people; even destroy them but Jesus would not. He reminded them that he had "... not come to destroy men's lives, but to save them. And they went to another village." (Luke 9:56.)

At another time, as Jesus was traveling through Samaria, he

stopped at a well known as Jacob's Well.¹ As he rested, there came "... a woman of Samaria to draw water": ... and Jesus asked her for a drink. (John 4:7.)

The woman was very surprised. She could tell that Jesus was a Jew, so she said to him, "How is it that thou being a Jew, asked a drink of me, which am a woman of Samaria? for the Jews have no dealings (business of friendly contact) with the Samaritans." (John 4:9.)

Knowing that both the Jews and the Samaritans were good people and that the thing they needed most was to understand each other, Jesus used them to illustrate to a lawyer what he meant in answer to the question, "Who is my neighbor?" The lawyer had asked this after quoting the two great commandments given by the Lord which said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

Realizing that the lawyer and his friends knew that the road from Jerusalem to Jericho went through mountainous country and that it was dangerous to travel on because it was a lonely road infested with thieves and that anything might happen to the man who traveled it, Jesus chose this familiar setting to be the background for his story. He said,

"... A certain man went from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment (clothing), and wounded (hurt) him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." (A priest was an official

¹The wells in Palestine from which water is drawn, are usually excavated from solid limestone rocks. Around the top of the wells there is often a curb or low wall of stone. It was upon a curb of this sort that Jesus sat as he talked with the woman of Samaria.



The Samaritan stopped and gave aid.

of the church; a representative of God to man). He did not help the wounded man in any way.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion (pity or mercy) on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn (hotel), and took care of him."

"And on the morrow when he departed (left the hotel), he took out two pence (pieces of money), and gave them to the host (landlord of a hotel or inn), and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." (Luke 10: 30-35.)

Then turning to the lawyer, Jesus said, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?"

There was no question in the lawyer's mind, so he said, "... He that shewed (showed) mercy (pity or kindly consideration) on him."

"Then said Jesus unto him, Go and do thou likewise." (Luke 10:36, 37.)

Text: John 4:9 and Luke 9:51-56; 10: 25-37.

Pictures: Standard Publishing Co.
No. 218, "The Good Samaritan."

²A Levite is a descendant of Levi, one of the sons of Jacob. The Levites inherited no land in Canaan as did the other tribes but were instructed by the Lord to devote themselves exclusively to the work of the Lord. They were to be the Israelites' what teachers and preachers of the Gospel are now. In the kingdom of Judah they became a powerful body politically as well as ecclesiastically.

"The Good Samaritan"

For those teachers who desire to enrich their lesson periods with visual aids at a minimum cost, *The Instructor* is presenting flannelboard information and characters on the parable of the "Good Samaritan." They can be used in any class period where a discussion of mercy or love-of-neighbor is to be dealt with.

Those teachers who do not have a suitable flannelboard for use in their classes should prepare one.¹ Descriptions for making an effective, compact board follow.

Directions for Making Board

Select a substantial, but light-weight foundation board upon which to build the whole picture. It should be of strong cardboard, plywood, or light-weight Masonite. Size of the audience and room used will influence the ultimate size of board. The boards fall into three groups as follows: 19x27 inches for small groups (lap-size); 24x36 or 36x36 inches for average classrooms; and 36x48 inches for use in assembly rooms.

Ordinary cotton outing flannel will be needed in sufficient quantity to cover the board and make backgrounds for the scenes. Cut two peices of outing flannel (plain brown, blue or white) $\frac{1}{2}$ inch larger each way than the cardboard. Sew three of the sides together like a pillowcase. Slip cardboard into flannel. Turn in edges of

open flap and sew together. Be sure flannel fits tightly over cardboard.

Making Backgrounds

No patterns are needed for sky or ground on these outdoor scenes. For sky, cut a piece of light-blue flannel the length of your board and about one inch less than half the height. For the earth, cut a piece of light-brown flannel the length and about one inch more than half the height of board. Perspective is better if board is not "cut in half" with backgrounds. If colored flannels cannot be secured white flannel may be colored with dye, paint, crayons or chalk.

For the mountains of *Scene I*, take some dark-brown, dark-blue or gray flannel, cut in a silhouette of mountain tops. Shade the sides of the mountains to simulate shadows. Place the bottom of the mountain strip underneath the top strip of brown earth and lay mountain flat against the blue sky.

With another shade of flannel, dark-brown, cut out a road. To give perspective, have it wider at bottom of board and narrower as it approaches sky. On either side of board place large, boulder-shaped pieces of gray or dark-brown flannel to represent the rocks behind which the robbers hid.

In *Scene II*, remove the boulders and road. On the left-hand side at edge of board place the front of an inn with door showing.

Have *Scene I* placed on the board and covered from view with a cloth or paper before class comes in at start of period.

Preparing Cast of Characters

Cut out the characters and color them with water colors or crayons. Glue on their backs pieces of flannel or sandpaper trimmed to fit shape of cutout. If sand-

paper is used, be sure sanded side is out so that characters will adhere to flannel background.

A camel has been prepared for this set. In some prepared sets² and in the manual picture, the "beast" referred to in *Luke 10:34* is shown as an ass. In other pictures such as Standard Publishing Co. picture No. 218, "The Good Samaritan," the "beast" is shown as a camel. Use either animal you wish.

For a complete cast of characters see opposite page and page 149.

Order of Episodes:

A "certain man," who had been wounded and robbed by thieves, is lying on ground. (Point out boulders behind which thieves hid. Place wounded man as in *Scene I*.)

A priest comes and passes by on one side. (Move priest down road, then behind wounded man, and off the board.)

A Levite comes and passes by on other side. (Move Levite down the road and off board.)

The Samaritan, whom the Jews did not like, comes, and when he sees the injured man he stops and administers aid to him. (Bring Samaritan and camel onto board. Samaritan sees wounded man and comes to aid him as in *Scene I*.)

Samaritan puts wounded man on the former's "beast" and takes the man to an inn to stay until he is recovered. Innkeeper receives them both at the inn's door. (After wounded man is placed on camel move both off board led by Samaritan. Change *Scene I* to *Scene II* as shown.)

The next day the Samaritan pays innkeeper and leaves. (Show innkeeper, Samaritan and camel. Recover board.)

¹The Deseret Book Co., 44 East South Temple, Salt Lake City, Utah, has a completely prepared set of "The Good Samaritan." Cost is \$1.25.



Scene I, Samaritan comes to aid wounded man.



Scene II, innkeeper receives Samaritan and Jew.



In order of appearance and top to bottom are: priest, Levite, Samaritan and innkeeper. Color, back with flannel or sandpaper and cut out. Use with flannelboard story of "Good Samaritan."

"...Seek Ye for the Kingdom..."*

TEACHERS: Here are your assignments for class memorization, correlated with the July lessons.

HISTORY OF THE CHURCH FOR CHILDREN

Course No. 6

Oh give thanks unto the Lord, for he is good: for his mercy endureth for ever.

—Psalm 107:1.

OLD TESTAMENT STORIES

Course No. 8

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

—Samuel 16:7.

THE LIFE OF CHRIST

Course No. 10

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

—Luke 13:34.

HISTORY OF THE RESTORED CHURCH

Course No. 12

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you . . ."

—Matthew 28:19-20.

*See Course No. 23.

PRINCIPLES OF THE GOSPEL

Course No. 14

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.

—Ether 3:16.

HOW I MEMORIZE SCRIPTURE . . .

A method I have found most helpful in committing passages to memory is to repeat a single sentence over and over again. If the sentence is very long, a phrase is repeated until that thought is fixed in mind. After the first sentence or phrase can be readily repeated, the next is taken up. Then the two are repeated in succession until the thought in the first suggests the thought in the second. This procedure, continued to the end of the passage to be memorized, is one quick way of memorizing accurately.

—General Superintendent
George R. Hill.

THE GOSPEL MESSAGE

Course No. 16

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

—Revelation 14:6.

PROVING YOUR PEDIGREE

Course No. 20

. . . Give them (Thy people) knowledge of the ancestry of their generations that they may go forth in the holiness and power of Thine ordinances and as saviors on Mount Zion redeem the generations of their dead and bring many sons and

daughters unto Thee in Thy kingdom.

—President Lorenzo Snow,
*Dedicatory Prayer of the Manti
Temple, Temples of the Most
High*, p. 110.

TEACHER TRAINING

Course No. 22

Behold, God exalteth by his power: who teacheth like him?

—Job 36:22.

PARENT AND CHILD

Course No. 24

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

—Mark 9:36, 42.

TEACHINGS OF THE NEW TESTAMENT

Course No. 26

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

—Ephesians 4:11, 12.

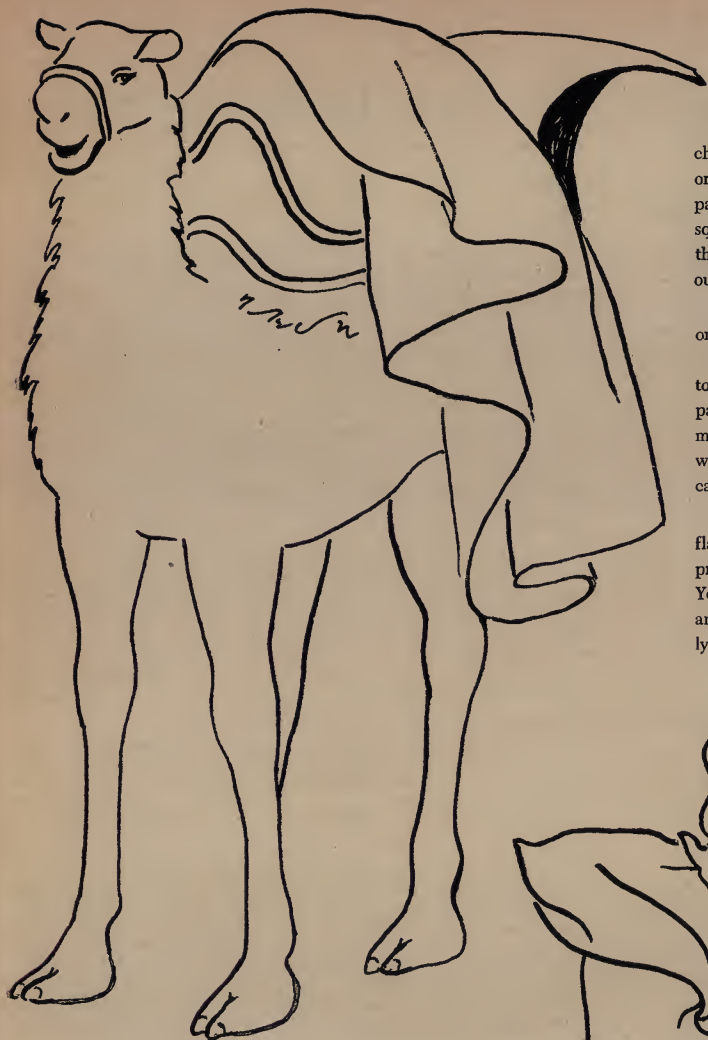
TEACHINGS OF THE BOOK OF MORMON

Course No. 28

Before ye seek for riches, seek ye for the Kingdom of God.

And after ye have obtained a hope in Christ ye shall obtain riches, if . . . ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

—Jacob 2:18-19.

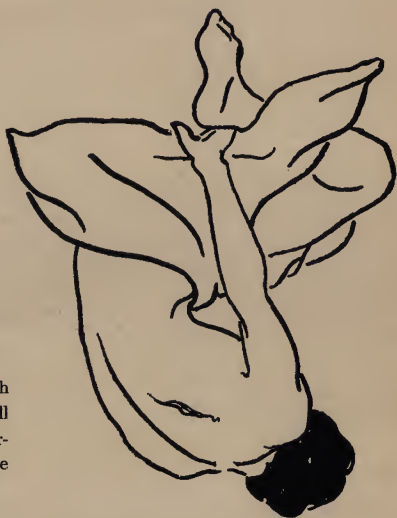


For best results color characters with water colors or crayons. When painted and dry use a square of flannel larger than the figure to be cut out.

Flannel backing is favored over sandpaper.

Rubber cement appears to be a better adhesive than paste, glue, or plastic cement because it will not wrinkle paper, peel off or cause water colors to run.

Apply cement directly to flannel. While still wet, press flannel against paper. You may start cutting out around picture immediately.



For *Scene II*, wounded man is placed on top of camel with lower part of his body behind camel's hump. So that man will stick to camel, cement white flannel over where the cloth covering of wounded Jew is indicated. Besides looking natural, the two can be moved together more easily.

Camel and wounded man who had been set upon by thieves for use with flannelboard story of "Good Samaritan."

MORNING STANDS UP

MILDRED Y. HART



She saw Him even in the heart of a desert flower.

Full of Understanding

Morning Stands Up, Mildred Y. Hart, published by Deseret News Press, \$1.75.

WITH charm and imagination, Mildred Y. Hart has written a fanciful story about the little-known Papago Indians of Arizona.

This book might well be used in both the Junior and Senior Sunday School classes, as an aid to understanding the characteristics of Indians. Beautifully told and illustrated, the habits and life of those Indians are clearly described.

We learn how deeply spiritual they were — how much they relied upon Eetoi, the God whom they worshipped. How simple were their needs and how they utilized the things of the desert that the white man knows little about.

They loved the birds and animals who became the Indians' friends. Their beliefs were childlike — full of superstition — not understanding the laws of God and the universe.

Junior Sunday School children will enjoy the pictures in the book and the delightfully told story.

They Were Deeply Spiritual

By Minnie E. Anderson

Is Your Mind Awake?

The Mind Alive, Harry and Bonaro Overstreet, published by W. W. Norton and Company, Inc., \$3.75.

WE all live below our own possible high level. How can we attain that degree of happiness and success of which we are capable? You'll find at least part of the answer in Harry and Bonaro Overstreet's book, *The Mind Alive*.

Mr. and Mrs. Overstreet have grouped their opinions under two classifications: Part One, "Toward Emotional Well-being"; Part Two, "The Hazard and the Hope."

The central thought considered in the ten chapters of Part One is the functioning of the recuperative power of the mind. The healing forces which operate through this power is the factor upon which our emotional health depends.

The authors point out that our very life is wholly dependent on the restorative powers of the body. "We are able to survive because our body has its restorative powers. The body continues to live, not by complete avoidance of danger, but by a constant righting of what is wrong; a constant process of recuperation."

Secondly, the authors claim that each of us has a personality structure of which our emotions are a part. This personality structure, too, like our body is vulnerable to injury. There must be a process of healing whether the injury be physical or psychological.

The healthy personality springs back — makes adjustments — over-

comes the problem instead of letting the problem overcome him. As the Overstreets so forcefully tell, "Roll with the punch . . . pick up the pieces and start over." In other words, if you are handed a lemon make a lemonade of it.

So often hopes are dashed, or fate steps in to tear all that is dear from us; under such circumstances we indulge in self-pity. Self-pity widens and irritates the wound. Faith is the great healer. Faith brings inner strength, courage and emotional recuperation.

In the nine chapters of Part Two, the authors discuss the acceptance of our own limitations and the limitations in others. We are strengthened by the challenging problems of life. "As we live and move among our fellow humans, each of us is inevitably the maker of an emotional atmosphere and also a maker of various situations. We have to live hospitably, taking in one another's shortcomings."

The writers claim the emotions which nurture the personality best are tenderness and forgiveness. Warmth of understanding and interest bring the best personality traits of an individual to the surface; "a feeling of intrinsic worth" of peace — of hope — is the result."

Teachers who desire to "understand life better and be more alive in their responses to it" should read this book. It will improve your teaching.

Excellent for Course No. 24, ("Parent and Child") and Course No. 25 ("Parent and Youth").

WHEN you get into a tight place and everything goes against you, till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.

—Harriet Beecher Stowe.

THE Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but, it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man. —Daniel Webster.

WE want to study also the principles of education, and to get the very best teachers we can to teach our children; see that they are men and women who fear God and keep his commandments.

—John Taylor,
The Gospel Kingdom.



By Elder Sterling W. Sill

A powerful, natural force urges us to seek food when we get hungry. We buy an overcoat when we get cold. But there seems to be no natural instinct to provide for spiritual self-preservation. We can put off taking spiritual food without noticing any harmful effects until it is too late. We are not aware of danger when we don't study the Gospel or subscribe to *The Instructor*.

To compensate for this lack of instinct, we should use our personal effort and persuasion to strengthen our fellows, and to see that every Sunday School teacher subscribes to *The Instructor*.

One Sunday School teacher said, "You wouldn't expect me to subscribe to *The Instructor*, would you?"

I have subscribed for three years and never looked into one single issue." I visited this teacher's class, and his presentation showed beyond any question that he had told the truth. Certainly he had not looked into an *Instructor*. But what was even more significant, he had not looked into the lesson manual. He took up the class time telling 10-year-old students about his war experiences. But even that was pointless and poorly done. As I listened with a pain in my heart, I imagined that my own 10-year-old daughter was a pupil in his class.

Entrusted With Responsibility

He had been entrusted by our Heavenly Father with the responsibility of teaching and inspiring and

When a teacher is smug concerning the perfection of his teaching and feels that no additional help is needed, it is time for his superintendent to become aroused and take action.

motivating the lives of these children. But in his uninspired way, he was blighting their interest, dulling their enthusiasm, and killing their spirituality. It would be difficult to get this man to study *The Instructor*. But think how difficult it would be to get him to read the New Testament. Even the words of Jesus may not be inspiring to him, because he himself was uninspired. It takes an inspired man to get the benefit of an inspired book.

The fact that this man does not subscribe to *The Instructor* is only a symptom of his trouble. One of the most important things that any doctor or Sunday School leader must learn is to diagnose and treat "disease." And he must learn to distinguish between the "symptom" and the "disease."

Needs Spiritual Help

The Sunday School teacher who won't read the lesson manual and *The Instructor*, but tells his students war experiences instead of teaching the Gospel needs spiritual help. The fact that he doesn't read *The Instructor* is merely a "symptom" of the more serious disease underneath.

Most of us have read a certain passage of scripture many times without its having much effect upon us. Then someone takes this same passage of scripture and talks about it. He puts it in new dress and gives it a new slant. He tells us the circumstances under which it was given and the great significance it has had in his life. We feel his love for its message. He gives examples and illustrations of what it means and how it can help us, and eventually this scripture becomes "alive" and becomes a valued treasure in our hearts forever more. A great leader can do this with *The Instructor* and accomplish the same thing that hunger does with physical food. One paragraph from *The Instructor* may

(Concluded on following page.)

To Further Our Cause

By Richard E. Folland

THE following question was sent to us by Jean Dinwoodey, Washington (D.C.) Stake secretary:

"The major problem is that of comparing our wards on a percentage basis in the manner now required. Unfortunate as it may be, some of our wards are still unable to bring the "number enrolled" up to equal or exceed the "ward population" figure. When the total of Column 7 (course population) on any report is less than the total ward population entered in the upper left-hand corner, the figures are thrown completely out of proportion. Thus, since Washington Ward has counted as enrolled only about one-half of the ward population, their total percentage attendance (s-16) is 106%, and one class has gone as high as 167%. This is obviously not comparable to the 41% of the Alexandria Ward, which enrolls even more persons than are accounted for by ward population.

"We have been making progress

in most wards in correcting this situation, and a majority of the wards are now following the proper system. But it is impossible to make any comparisons until every ward is figuring enrollment correctly. Until that time, it would be better to leave Column 17 blank than to create any false impression with the present figures. The only comparison valid at this time would be that between s-15 (total average attendance) and the ward population. This is the figure that has been included in my reports to the superintendents (reports not required, but submitted in addition to the regular ones) after each quarter in the past two years."

We have answered Sister Dinwoodey as follows:

"We would suggest that you do not compare the wards who have not followed the suggestion given for the past couple of years with regard to course population with the wards that do have their course population properly recorded and entered in

their roll books. Naturally if a ward, for example, has 50 pupils in a certain age group and has only enrolled 30, their attendance compared with the 30 would be entirely too high. We suggest you inform the wards who have not yet completed their roll books to do so, and that their percentage figures will not be considered in the last column on the monthly report until they do so. Also remind them that their percentage of attendance figures are not correct even on their own ward record."

In checking through many of the monthly reports we find that wards in other stakes have made the same mistakes. Comparative reports are no good unless all reports considered are made out in the same manner.

Monthly reports reveal many very interesting as well as important facts concerning each Sunday School. Make your reports out correctly so that conclusions drawn from them will be valid and of use in furthering the Sunday School cause.

WHAT - NOT SUBSCRIBING?

(Concluded from preceding page.)

be enough to change a person's entire life.

The great sales industry of America has been unable to discover any method of selling without the salesmen. The Church has never been able to do missionary work without missionaries. The teaching profession has never been able to do successful teaching without teachers. And the best way to get *The Instructor* read and appreciated and valued is by personal work, getting information, understanding, explanation, salesmanship, teaching, en-

thusiasm, spirituality. This method can't fail.

A Continued Responsibility

One superintendent recently complained that on two or three occasions he had 100 per cent of his staff subscribing to *The Instructor*, but because of teacher turnover it was only a few weeks until their percentage was back down where it had been before. This superintendent did not understand that it was his responsibility to visit each teacher before that teacher starts to

teach, and probably many times thereafter, to show and help and inspire that teacher with the advantages of *The Instructor*. Announcements and letters on a mass basis do not do the job.

What a wonderful thing if all superintendents and all the rest of us could do more of our Church work on a personal, individual basis! This is the process by which we teach and inspire and motivate teachers in the benefits that can come from this inspired magazine. For then there will be an inspired teacher to receive it.

God divided man into men, that they might help each other.

—Seneca.

To do so no more is the truest repentance.

—Luther.

Help thyself, and God will help thee.

—Herbert.

"How Gentle God's Commands"

JULY, 1954, "How Gentle God's Commands," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 67.

FOR CHORISTERS: The gentle, unassuming manner which is characteristic of this hymn calls for long phrases to be sung in a *legato* style. Accuracy in singing slurred notes demands special attention in order to avoid sliding from one note to another. It is a common fault to include additional notes in the "slur pattern."

Let us stress the importance of the first and last words of the hymn. Congregations are sometimes prone to begin singing at their convenience rather than at the *beginning* of the hymn. Perhaps the reason is that you start them too suddenly after an interlude, or your preparatory beat may not be clear, or long enough. At any rate, the result is a mumbled entrance on the second or third word rather than a unanimous entrance—"How Gentle—etc., etc."

We should strive to make our congregations sensitive to the baton, the preparatory beat, and the proper time to sing. Another bit of neglect occasionally pertains to the last word of the hymn. Let us make certain we sustain the last tone and complete the pronunciation of the last word, releasing the final consonant with the chorister's release signal.

—Vernon J. LeeMaster.

FOR ORGANISTS: This hymn is very easy to play and most organists will play it very well indeed. However, perfection is an ever illusive goal, and we shall have to strive without ceasing to do our work well, even in the easier parts.

What, then, shall we consider? First of all the perfect *legato*. Notice that in six of the slurs in the right hand the alto note is taken over in the second chord by the soprano. While on a piano both notes, that is, the two same notes would be struck, that is not so on an organ.

Here we will hold the common note through both chords. Try it, and listen well, and you will notice that the second note will sound as if it had actually been struck, even though you have merely held it. That is a real technical item to be observed in a perfectly played *legato*.

As to stops, use 8- and 4-foot stops in the manuals, and 16- and 8-foot stops in the pedals. Do you have no pedals? Yet you like a deep, resonant bass? Then try playing the upper three voices in the right hand,

and play the bass in octaves. A good bass will lend breadth and weight to your playing. These qualities will be enjoyed not only by yourself, but also the singers whom you accompany.

Does the chorister stand where you can see him easily? In fairness to the organist, the chorister should stand in a direct line of vision so that the organist can watch him at the same time as he is reading the notes. May you always have joy and success in your working together.

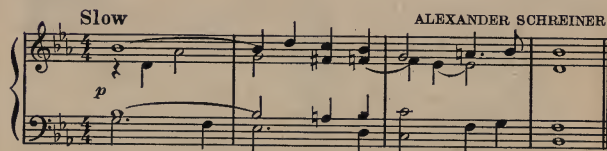
—Alexander Schreiner.

Sacrament Music and Gem

For the Month of July

Slow

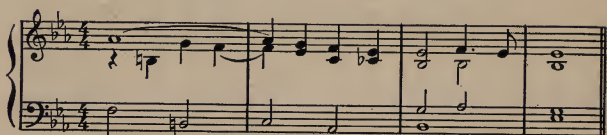
ALEXANDER SCHREINER



SACRAMENT GEM

JESUS said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die . . .



THERE is a continual flow of magazines and other publications through our business offices. One of the most interesting of them arrived some time ago. It is the *Poster Annual*.

This illustrated booklet is really the yearbook of sheet poster advertising, better known as billboards. The *Annual* reproduces in pictures what a panel of judges selects as the outstanding billboards of the year. The winner portrayed two well-fed masculine legs standing on a scale that registered "214." The picture's caption: "Now is the time for Jello."

This is not going to be a discussion on Jello, but I should like to point out three basic things that the billboard—and all good advertising does, so it is said: (1) commands interest, (2) tells its story fast, and (3) has good memory value, or is "impressional."

Those of us who are teaching the Restored Gospel are actually selling something—the most important thing in the world. We are selling, and we are advertising the plan of salvation.

So, let's appraise our teaching efforts for a few moments in terms of those three measures of good advertising.

Does Lesson Create Interest?

First, does your lesson create interest? A few weeks ago in visiting a Sunday School, I saw two boys leave the classroom as we were about to enter. The boys had been disturbing, and the teacher had ordered them out. "And don't come back until you have seen the bishop," the teacher added.

All through the lesson I worried about those two boys. After Sunday School, I inquired of the bishop about them. He said they had not come to see him. But he had made it a point to talk with them.

Perhaps that teacher decided the two boys were just more than she could bear. But I should like to think that the trouble was elsewhere. She did not make her lesson interesting enough to keep their attention. Before we can teach the Gospel, we must make it appetizing.



President McKay held up his fountain pen and let a drop of ink fall into a glass of pure water. Forty years later a student testified concerning that lesson.

Librarians

Those of us who are teaching the Restored Gospel are actually selling something—the most important thing in the world. We are selling, and we are advertising the plan of salvation. To be more effective in this important responsibility . . .

Teach In Pictures

By Wendell J. Asbton

Printed pictures can make lessons more interesting. But word pictures can, too. One of the great Christian teachers of all time was an unschooled tinker, a man who mended pots and pans door-to-door. His name was John Bunyan, and he gave to the world *Pilgrim's Progress*, which had more printings in English, it is said, than any other book, except the Bible. In describing Bunyan, the teacher and author, Charles Sears Baldwin, professor of rhetoric and English composition at Columbia University, said of him: "He had a seeing imagination . . . He pictured vividly in his own mind both things and thoughts."

John Bunyan talked in word pictures. Do you?

Look Up Words

For example, suppose your lesson is on Moses receiving the Ten Commandments. Why not look up the word "Sinai" in the back of your Bible or in some other such ready reference. What happened there before Moses received the stone tablet on the Mount? What did the surrounding country look like? Describe it so the class will get a picture of it. Had not Moses been a shepherd in this region? What type of people lived there? What of the flora and fauna.

These word descriptions are not the heart of the lesson. The message of the Ten Commandments and how they were received are. But the description is what makes that message interesting and vivid.

Now, assume that you are going to give a lesson on the Latter-day Saints' move into Missouri. So often we tell our Mormon people's story as though they lived on a little island, with no one around. Your lesson will be more inviting if you describe what Missouri was like when the Saints arrived. Twelve-year-old boys will be interested to know that Daniel Boone was in Missouri shortly before the Mormons arrived. He was there, white-haired and with his long rifle. Mark Twain was born in Missouri about the time the Saints arrived, and people there pitched hay with wooden forks and rode wagons with little more than slices of logs for wheels.

To give such word pictures of Missouri in the 1830's sets an interesting stage for the important Church events that took place there.

"But where do I get this source material?" you may ask. Your public library probably has a treasure chest of helps—Bible dictionaries and geographies and books on the states. One of the richest sources of "word picture" material on Church history is the *American Guide Series*—books on each of the 48 states, compiled by the Works Projects Administration.

Hurlbut's *Bible Atlas* and Lewis Browne's *Graphic Bible* are among the excellent Bible references.

He Taught in Pictures

Wilford Woodruff was one of our greatest Latter-day Saint missionaries. No doubt he had the spirit of the Lord and was prayerful in his labors. But certainly one of his keys to success was his remarkable ability to teach in pictures. I never heard him preach, but I have read much from Wilford Woodruff's diary. He wrote in pictures. I recall his account of one of his early missions—to the Fox Islands, off the coast of Maine. He tells you about preaching the Gospel and converting people on those little islands. But before he does so, he describes the islands and their people. They were fishermen, Elder Woodruff tells us. He describes the fish they caught. He goes into detail

about the plant life on the islands. He makes you feel as though you were *there*. Then, after putting your thoughts vividly on the scene, he gives you the message of his missionary work.

Now, there are many devices other than picturesque words for making your lessons more interesting. There are maps, pictures, charts, flannelgraphs, blackboards, cutouts, hectographs, and many others.

Where do you get them or learn how to make them?

An excellent source booklet for any Gospel teacher is the *Teaching Aids and Librarian's Guidebook*, just printed and available at the Deseret Book Company.

State and city travel bureaus have excellent free literature on story spots in their area.

Does Lesson Tell Story Fast?

So much for making lessons interesting. Consider now the second point: *Does your lesson tell the story fast?* By this we mean: Does it unfold the lesson objective without veering from the path? One of the "fastest"—or, most effective in the fewest words—lessons is recorded by John. The lesson was given by Jesus. John relates how the scribes and Pharisees "... brought unto him a woman taken in adultery ..." Then they reminded Jesus that Moses commanded that in such cases she be stoned.

Jesus, a master in the use of visual aids, then stooped down, and wrote with his finger on the ground. Lifting himself, he answered, "... He that is without sin among you, let him first cast a stone at her." (John 8:7.)

The Brigham Young University recently completed a readership survey of *The Instructor*. One of the important points we learned from the survey was that there was greater readership of an article when the illustration matched the title. So often we stress visual aids without remembering to use only those that help tell the story faster—or, in other words, aids that help achieve the lesson objective. Edit out of your lesson presentation anything that does not fit, just as a good advertising artist or copy writer would do with his message. Don't use a picture or a chart or something else just to make a lesson interesting.

Does Your Lesson Have Memory Value?

Third, does your lesson have memory value? Does it linger in the hearts of those you teach.

One of the most memorable lessons I have heard about in recent years was related by a man who as a boy was a refugee from the Mormon colonies in old Mexico. He was about 12 years old at the time. One Sunday morning, in Los Angeles, a master teacher gave the boy and other Sunday School members a lesson on righteousness. The teacher held up a fountain pen and a glass of water. He let a drop of ink splash into the pure water. "That is what sin does to a life," the teacher said.

Nearly forty years later, the boy from Mexico recalled that lesson at a General Conference session in the Salt Lake Tabernacle. His name was Marion G. Romney, and he had just been called to the apostleship. Then he turned to the teacher who gave the lesson, President David O. McKay, and said, "I have ever since then, President McKay, been trying to keep sin out of my life."

There is the test of teaching. President McKay's lesson had been interesting; it developed its objective directly; and it lived—for more than forty years.

Ward Faculty Lesson
for July

Make Your Blackboard a Vital Aid

By William E. Berrett



William E. Berrett demonstrates how easily an effective chart can be made.

I have never known an effective teacher who did not make regular use of the blackboard. Experience shows that information placed upon the blackboard is retained by students in a much higher ratio than information presented orally.

In five important phases of the teaching process, blackboards become vital aids:

1. Getting attention,
2. Motivating thought and study,
3. Clarifying the subject or object under discussion,
4. Obtaining student retention of ideas,
5. Obtaining student activity (student use of blackboard).

The following suggestions are made as to methods of using blackboards:

Blackboard Outlines Stimulate Thinking

The teacher of adolescent or adult groups will find that an outline of the subject to be discussed, when placed on the blackboard will stimulate thinking in the class, and tend to keep the discussion purposeful and progressive. The outline enables class members to follow the discussion, acts as a constant review, and contributes to the fixing of ideas permanently in the mind. In teaching, the outline is of value as soon as children are able to read, provided that the outline is very simple and easy to understand without oral explanation.

Gives Direction to Discussions

Student-teacher discussions are often aimless and waste time unless the blackboard is used to give organization and direction to discussions. For example, the teacher might ask his class, "What problems concerning baptism do you believe we should discuss?" If the problems are answered or discussed in the order of student responses, there will be much duplication, jumping about and a getting of the "cart before the horse." The logical step is to write upon the blackboard all of the problems before attacking any of them, eliminate duplications, and arrange them in a logical order. Hence, the discussion takes direction and purpose. The whole of the problem is seen and the relationship of one question to another becomes apparent.

Lists Questions and Answers

Likewise, blackboards are invaluable in listing student answers to questions or problems raised. This method enables both teacher and class to visualize discussions and to keep in mind all suggested answers so as later to properly evaluate them. This method glorifies the student's answer; it was important enough to write down. It acknowledges the students by making them the judges of their own responses.

Presents Sketched Outline Maps

Outline maps sketched upon a blackboard are effective. This can be done from Sunday to Sunday by a few simple chalk lines, or at slight cost an outline map can be drawn on the blackboard with white paint. These painted maps are usable for years by your drawing in details needed for each lesson with chalk as the occasion arises. (For illustrations of the type of details see J. Lewis Browne, *The Graphic Bible*.)

A painted outline map does not interfere with use of blackboard for other purposes. Writing can be written over it freely and erased without destroying the map.

Charts and Diagrams Clarified

The need of charts and diagrams in teaching for the purpose of clarification is apparent to all teachers. The blackboard simplifies and encourages their use because of the ease with which they can be made.

Charts help students to see the relationships of time, proportion, distance, weight, cost, distribution and effect. For example, the distribution of the tax dollar or the distribution of religions are most easily taught by charts.

Illustrates Objects and Events

Use of blackboards to illustrate objects, directions and events has been greatly neglected. This use is especially vital in teaching younger students. Drawings may be made graphic without being necessarily accurate or artistic.

(Concluded on page 159.)

To be successful a teacher must know who, what, and how she is going to teach. Not only should she know the general characteristics of children of a given age group, but she must know each individual child in her class. It is important to know his likes and dislikes, his parents and background, his friends, his interests and desires, his abilities and talents. All of this takes a good deal of time, but it pays great dividends in class control.

In order to make each lesson a vital spiritual experience, the teacher will need to know and understand the course of study as a whole. She will need to study the entire course to see how each individual lesson fits into that year's work. Each lesson becomes a stepping stone toward the year's objective when fitted into its right place. The wise teacher will read, study, and interpret the manual in terms of her own experience and the experiences of her boys and girls.

It is important for the teacher to have a knowledge of various methods of lesson presentation. She will know then how best to present each lesson. It takes a variety of methods to make lessons interesting. Close observation of class members and in-

sight of the course of study will help teachers see which method lends itself best to each lesson. The method chosen should enhance the lesson and be an appropriate Sunday School activity.

If teachers are to make the lessons live in the lives of boys and girls, it is essential for them to plan adequately for each lesson. We must "plan our work, then work our plan."

It is usually helpful to plan a lesson around several parts—such as:

1. Approach into lesson,
2. Materials of content,
3. Materials for enrichment,
4. Application of lesson.

The approach into a lesson needs to be drawn from everyday experiences of childhood. It may be a poem, a song, an incident, a story, or it may be a conversation centering around a picture. This part of the class time helps set the stage for the lesson to follow. It helps create an appropriate attitude on the part of the children. Even though it may be a short period, it is an important one and must be carefully planned.

The questions used during the conversation must be thought through by the teacher well in advance of class time. If the story or incident used to introduce a lesson

is to ring true, it must be planned before the class meets. The approach into the lesson gives the teacher a wonderful opportunity to motivate each lesson and draw from the children a desire to learn.

The major part of each lesson is the material of content. This material is new to the children. It gives them a real opportunity to gain knowledge, acquire understanding and build attitudes. The teacher becomes a guide to her class as she leads them through this unknown material. She makes careful preparation and plans in detail each step she will take. One lesson may lend itself beautifully to a dramatization, another to storytelling, still another may be enhanced with use of blackboard or groove board. Giving children an opportunity for creative expression may be the means of making still another lesson meaningful to boys and girls.

As the teacher thinks through her lesson material, she plans ways and means to make the lesson a real spiritual experience.

Each lesson must be as rich in material as possible so that it will be challenging to the children. An alert teacher finds many interesting things

Junior Sunday School

By Margaret Ipson Kitto

"Plan Your Work, Then Work Your Plan"



In planning a class period, consider each child entrusted to you. Try to visualize what they will see as your lesson unfolds.

to enrich her lessons. Songs, stories, poems, pictures, bits of scripture, activities of various types may be planned to enhance each lesson. Anything that is used, however, must further the lesson objective and become a vital part of the lesson fabric.

The most important part of the lesson is its application to the child's life. The lesson has little value in and of itself. Its value lies in the way it influences each child. Things are said and done in Sunday School which boys and girls will remember a lifetime. Here, they are stirred to good acts. They are made aware of our Heavenly Father and His goodness to us. Together, children and teacher talk about various activities in which they may participate. They make plans for "living the lesson" or "spiritual growth." Like the approach, the application is also drawn from experiences of everyday life.

After all of these steps have been taken in preparation for a Sunday School lesson, the teacher seeks divine guidance, for "prayer gives preparation power." Then thoroughly prepared she approaches her boys and girls confident that real Gospel learning will take place in her classroom.

*"Living the lesson" is the lesson application found in *Living Our Religion*. "Spiritual growth" is found in *Growing Spiritually*.

NEXT MONTH'S ARTICLE

NEXT month's article will be "Teaching Seeks Results," by Eva May Green.

SACRAMENT GEM

WHEN we take the sacrament We promise to obey,
And love and follow Jesus,
In all we do and say.

Junior Sunday School SONG OF THE MONTH for July

"FATHER, Thy Children to Thee
Now Raise," *The Children Sing*,
No. 6.

"The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him." (Psalm 28:7.)

THE Lord told Joseph Smith many things He wanted us to know. One of these things is that He likes to have us sing to Him. Joseph Smith wrote this revelation in the

Doctrine and Covenants so we would all be able to read it.

Before we teach this song we might wish to show the children a picture of the Prophet Joseph Smith and tell them of this revelation. We might also show them a copy of the Doctrine and Covenants and perhaps read Section 25:12 to them with a brief explanation. With this introduction we can tell the children that the new song for today is like a prayer only it is sung to our Heavenly Father. Then we can sing to them "Father, Thy Children to Thee Now Raise."

If we as choristers have the message of this song close to our hearts we, cannot help but teach it well. It may be that we will be planting the seeds for a growing testimony within each boy and girl.

The words of this hymn are beautiful. Be sure the children understand their meaning. While we are learning it we will need to sing it slowly. It may be easier to teach the first eight measures at one time and later to teach the last half. We need to be aware of the rhythm as the dotted eighth notes are followed by sixteenth notes. As we lead it with our hands the children will be able to see that their voices come down in a few places just as though they were coming down steps.

Make sure they watch you as you direct. Listen to hear that their words are clear. Remember that children respond eagerly to praise, so encourage them in their participation. With these young children, one verse will be all we will wish to teach.

—Edith Nash.

IDEA EXCHANGE

ALL Junior Sunday School workers are concerned with mounting and storing pictures. I have combined ideas from two stakes that have helped me with these problems.

Afton Edwards, Junior Sunday School coordinator, West Utah Stake, provides large sheets of light weight cardboard for mounting pictures for her ward and stake workers.

A woman who unpacks dresses at a department store saves this valuable material for her. Some of the cardboard has a lovely white side; some is tan, but most of it is a good neutral gray. All this material is had for the asking and the effort of Sis-

ter Edwards to collect it and make available for her teachers.

In Torrance Ward, Inglewood Stake, Ruth C. Evans secures from a hospital the empty boxes from medical X-ray films. These boxes are two inches deep and come in four sizes ranging from 8x10½ inches to 14x17 inches. They make very good files for storing mounted pictures and other materials.

—Lorna C. Alder.

QUESTIONS FROM THE FIELD

QUESTION: On fast day we do not separate for classwork in our Junior Sunday School but hold a junior testimony meeting by keeping the children together and encouraging them to tell the things for which they are thankful. Is this an approved practice?

Answer: The devotional exercises for Junior Sunday School on fast day are as on any Sunday. (See p. 92, March, 1954, *Instructor* for for sacrament recommendation.) Classwork is also in order as can be seen through a study of outlined lessons in the manuals. Testimony bearing in Sunday School is planned as a class experience when to do so enhances the study of the Gospel being made. Congregational testimony bearing is the program of the fast meeting and directed by the bishop.

—Eva May Green.

ENRICHMENT MATERIAL

A Story for Telling

BEVERLY'S GIFT FOR MOTHER

BEVERLY looked longingly at the beautiful cards in the store windows. She thought she had never seen so many pretty cards in all her life. She saw several that she liked very much, but the one she liked best of all had a butterfly sitting among some pink and white flowers, and on the card was a verse that said:

"Happy Mother's Day, Mother,
dear!

If I should search the whole
world through

I'd find no one as dear as you."

If only she could buy this card for mother, how happy she would be. She looked at the price; it cost 15 cents. Beverly had only five cents.

She walked slowly down the street thinking to herself. "I guess I'll have to make a card for Mother,"

Beverly thought. Then she remembered the pretty writing paper at home and of some flower stickers that were left from wrapping gifts.

These thoughts made her walk faster. As she reached home she met Daddy in the yard. He was busy cutting the grass and trimming the edges. Beverly could see that Daddy was happy about something.

"Hello, Beverly," he called. "Grandmother and Grandfather are coming to spend the week end and there's much to be done. Can you help me?"

"Oh, but Daddy," Beverly almost said. But something inside her stopped the words.

Of course she wanted to help. She could find time to make the card later. Beverly took the broom and swept the porch and walks. She sprinkled the flowers in the backyard. Then she put the broom away and went into the house. Mother and Joan were busy in the kitchen.

"Beverly, dear," called mother, "will you watch baby Tommy? He is waking from his nap."

Beverly went to Tommy's room. There he sat in his bed, his two chubby little arms outstretched and his cheeks rosy from sleep.

"Baby up!" he called.

"Beverly will get you up," she greeted little brother. "Grandmother and Grandfather are coming to spend Mother's Day with us. We

must hurry and get our baby dressed."

"Baby dressed," laughed Tommy. When Tommy was dressed, Bev-



On the cake's top was Beverly's card.

erly picked up the toys and straightened the room. Now there would be time to make the card for Mother. Beverly folded, cut, and pasted bright colored paper and pretty flower stickers. She knew just what she wanted to say, so she carefully printed inside:

"Happy Mother's Day, Mother dear,
With lots and lots of love."

—From Tommy and Beverly.
Beverly looked for some tissue

paper to wrap the card in, or an envelope for it, but it was too late. Grandmother and Grandfather were here. Beverly took the card to the kitchen and placed it on the shelf, maybe she could find time to wrap it later. But soon it was suppertime and then bedtime. Sunday morning came and everyone was off to Sunday School.

After Sunday School everyone sat down to dinner. Beverly kept thinking about the card. She wished she could have given Mother the one from the store—the one with the butterfly and the pink and white flowers.

Finally Joan went into the kitchen to get the dessert. When she came back she was carrying a pink-and-white cake. On top of it was Beverly's card.

"How pretty!" said Grandmother. "My, that looks good," said Grandfather. "What does the card say?"

Mother unfolded the card and read:

"Happy Mother's Day, Mother dear,
With lots and lots of love."

—From Tommy and Beverly.
"Isn't this lovely," she smiled. "Is the cake really from Beverly and Tommy?"

"Yes, in a way," answered Joan. "You see, Beverly helped so much and looked after Tommy so well that I had time to make it."

—Mima Rasband.

MAKE YOUR BLACKBOARD A VITAL AID

(Concluded from page 156.)

Presents Central Thoughts, Challenging Statements

A sentence carrying the central thought of a day's lesson, placed upon a blackboard before or at the beginning of the class hour has a powerful effect upon the class discussion, and upon the message retained.

Summarizes

The use of the blackboard to summarize must not be overlooked. The best summaries are built up of responses by the class as to what has been accomplished during the class hour, and, when written on the blackboard, enable the students to carry away from class a unified message.

Assigns Special Study or Projects

The best assignments arise from problems presented by the class members and listed on the blackboard. If the class cannot provide a solution, assignments for

special study are obvious. Names of persons assigned, references or directions for finding the needed information can then be suggested by the class or teacher and then written upon the blackboard by the problem.

Assignments to a group, placed upon the blackboard, saves teaching time and is remembered longer.

Controls Student Activity

Sunday School teachers of children would do well to visit classrooms of the public schools to experience how the blackboard may be a vital part of student activity. Students should be encouraged to make their own drawings and illustrations on the blackboard. Our blackboard space in Sunday School is entirely too limited, chiefly because teachers have not demanded greater blackboard space or in many cases used the space already available.

Use your blackboard each Sunday and you will find yourself preparing your lessons with greater care and teaching with increased satisfaction.

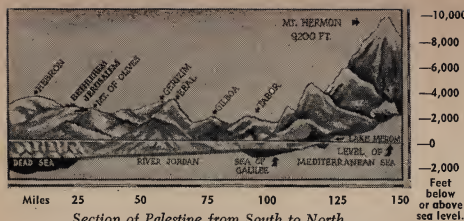
A problem is an opportunity in work clothes.

—Henry J. Kaiser.

UNLESS there is a moral and spiritual regeneration in America, we shall all some day disappear in

the dust of an atomic explosion. It is the business of the Church to bring about this regeneration.

—President Dwight D. Eisenhower.



The Land Where Jesus Walked

By Kenneth S. Bennion

Most travelers to the Holy Land are surprised to find that instead of broad, fruitful plains, Palestine is largely a region of mountains, rugged slopes, narrow valleys, and water courses that are dry most of the year.

Palestine rises gently from the Mediterranean shoreline to a mountainous region, a few miles eastward. These mountains are cut from north to south by a most remarkable physical feature of the land. It is known variously as the Great Rift, El Ghor, or—to the western world—as the Valley of the Jordan and the Dead Sea. (Note the small relief maps on this page.)

The low maritime plain extends from the sea eastward to the foothills, averaging from Mt. Carmel southward about ten miles in width. North of Carmel it is but three or four miles wide. East of this plain rise the mountains of Judea, Samaria and Upper Galilee—mountains that are probably an extension of the Lebanon Mountains, farther north. East of the mountains the land drops abruptly down to the deep, narrow valley of the Jordan River. Then it rises sharply back to approximately the level of the mountains westward.

The western coastal plain is cut diagonally from northwest to southeast by a low mountain range extending from Mt. Carmel to Samaria. North of this range lies the broad, fertile plain of Esdraelon, which extends through the Valley of Jezreel to the Jordan. This plain formed a natural highway between the East and the busy seaports of Phoenicia. Later it became a gateway for invading armies. It was up this valley, too, that Joseph and Mary traveled, on their historic journey from Nazareth, to be taxed in Bethlehem, the city of their ancestor David.

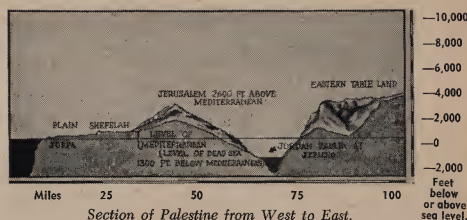
The plains and valleys of Palestine are highly productive where water can be obtained. From the days of Abraham to modern times, these fertile areas have been farmed to the utmost; but beyond the reach of water, grasses grow and grazing of livestock is the chief occupation. Semitropical in most of the lowlands, the weather among the mountains and higher valleys is like that of regions much farther north. Cold winds, sleet, and even snow are known from Lebanon and Hermon to as far south as Hebron, beyond Jerusalem and Bethlehem. Between Judea and the Dead Sea the country is dry and exceedingly rugged—a veritable wilderness. It was here that David, a thousand years before the birth of the Savior, fled from King Saul, who sought to slay him. It was probably here, too, that John the Baptist lived before beginning his mission, and where Jesus spent 40 days fasting after His baptism.

From north to south, Palestine falls away from Mount Hermon, 9,200 feet high, to the Sea of Galilee, which is 682 feet below sea level, and on down to the Dead Sea, where the surface elevation of the water is more than 1,300 feet below the shores of the Mediterranean, only a few miles westward.

The Jordan River rises on the snowy slopes of Mt. Hermon. It descends to the waters of Merom (known also as Bahreh el Hule or Lake Huleh), and flows onward to the Sea of Galilee (also known as the Lake or the Sea of Tiberias and the Lake of Gennesaret). From the southern outlet of Galilee, the river continues its descent through a valley increasingly warm and tropical. Temperatures are fairly comparable to those of famous Death Valley in southern California. The Valley of the Jordan is lush with vegetation; but when the life-giving water from far off Mt. Hermon mingles with the bitter brine of the Dead Sea, it, too, becomes virtually sterile.

Though the land of Palestine was rugged, its climate often harsh and changeable, and its inhabitants always in the danger of hostile armies, it was still the promised Land of Abraham and his descendants. Perhaps no other country has been more loved by more people through the long years of history. At war, King David longed for his city, Bethlehem. Because his men knew that he thirsted for the sweet waters of the well, there, they crossed enemy lines at night and brought water to him. Long afterward, in the "meridian of time," Jesus loved the region about Galilee, and He wept over Jerusalem, knowing it would be destroyed.

All of us would, no doubt, like to visit the Holy Land. Since such a journey is impossible for most of us, a study of the map opposite will help us to understand better the little country that all the descendants of Abraham and the followers of Jesus instinctively turn to with love and reverence.



PALESTINE





A BURDEN ON HER BACK

It is more blessed to carry . . .

Is Someone Riding on Your Back?

A friend of mine the other night began talking about some people who "ride on others' backs." He cited a few examples in his world of business.

If you choose to stop and look around, there are people carrying others on their backs in most every direction. You can find them under the eaves at college—students helping less diligent ones with term papers or chemistry experiments. The local Red Cross drive always has those riding and those carrying. So does the town betterment league, and the family association. The same is true among officers and teachers of the Sunday School.

If you choose to look around, look at yourself. Are you riding or carrying?

Some people who ride so often think they are a little smarter than the fellow who is carrying. You hear it said that a good leader gets others to do all the work. It has been whispered, too, that the mark of diplomacy is to sidestep work into the plush seats of higher office.

There are those who carry who wish they did not. They fear that because they are willing horses, they are becoming goats. They yearn to ride awhile. Some of them do, later on.

But I submit that it is always more blessed to carry than to ride.

Among the treasures in my little home library is a small blue-bound book whose cloth corners have been worn away. The book was my father's. In it is a story about a "wolf in sheep's clothing." There are other tales about a goose that laid golden eggs, a fox without a tail, a sick lion, and many others. The book is *The Fables of Aesop*.

Most of those fables may or may not have begun with a man named Aesop. But in any event he was a great storyteller. "Aesop's fables" began with him. Aesop was a Greek slave. His own story is mixed with

history and legend, but Herodotus tells us that Aesop lived about the middle of the sixth century B.C. Slaves usually "carry" other people, and Aesop probably did. Tradition says that he had several masters, at different times. If you look hard enough you can find the name of at least one of his masters—Iadmon of Samos. Iadmon's name is forgotten, but his slave's has shone through the centuries.

To take a page from Aesop, look at the animal kingdom for a minute. There are those that ride and those that carry among the animals. Also, among the plants. Those that ride are called parasites. Your encyclopedia lists some of their names: leech, louse, tapeworm, flea, fluke, tick, dodder, and mistletoe. The only one with a reasonable reputation is mistletoe. And it is probably responsible for more mischief than good!

Some years ago I visited the scene of Napoleon's defeat at Waterloo. It is in Belgium. It was about an hour's ride, much of it through a forest of beech trees, from Brussels. Near the battlefield was the white, stone-walled home of Victor Hugo. Nearby was also a circular building containing a vast panoramic painting of the Battle of Waterloo. But of all that we heard and saw that day at Waterloo, I remember best the story of some 350 Belgian women. They carried burdens on their backs. The British government purchased the battlefield site. Over it was erected a monument, crowned by a sculptured British lion facing Paris. The lion was atop an artificial hill, 226 steps high. The hill was raised by Belgian women carrying earth in baskets on their backs. You cannot forget those women!

Long ago, I read another story, about a Chinese girl. It went something like this: She was tugging a burden on her back, a basket or a sack. It was heavy. Someone stopped her to sympathize or help. She answered with a smile. "It is not heavy," she said. "Look." She opened the top of the basket. "See. It is not heavy. It is my brother."

I like to believe that it was a loving Father who blessed more than He punished his son when He commanded Adam: "In the sweat of thy face shalt thou eat bread."

Are you carrying a big load? Then guard your health, get your rest, and pray for strength. But remember that many men and women have developed broad shoulders because they carried more and carried it better. They have grown in the stature of character.

No man ever carried more on his back than did a young carpenter from Nazareth. If you are carrying someone—or some burden—take strength in His words: "Come unto me, all ye that labour and are heavy laden, . . .

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light."*

*Matthew 11:28-30.

—Wendell J. Ashton.